THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For DECEMBER, 1807.

Ἐκ Μοισᾶν ἀγαθὸν κλέος ἔρχεται ἀνθρώποισι·
Χρήματα δὲ ζώοντες ἀμαλδύνοντι θανόντων.

THEOCRITUS.

ORIGINAL CRITICISM.

Poems. By the Rev. George Crabbe, LL.B. 8vo. Pp. 256. 8s 6d. Hatchard. 1807.

IN our younger days we read Mr. Crabbe's admirable poems, "The Library" and "The Village," with enthuſiaſtic delight; and long endeavoured, but in vain, to procure "The Newſpaper." It was, therefore, with that kind of pleaſure, which men experience on ſeeing an old friend after a long interval of abſence, that we opened the volume before us; moſt happy, indeed, to renew our acquaintance with a companion at once ſo amuſing, ſo intereſting, and ſo inſtructive. After an attentive peruſal of theſe Poems, we find our firſt opinion of the author's genius and merit ſtrongly confirmed. We regard him, indeed, as fully entitled to rank with the firſt moral poets of the preſent age, nor would thoſe of the paſt be injured by a compariſon with him. In addition to the *Village*, the *Library*, and the *Newſpaper*, this volume contains, "The Pariſh Regiſter;" "The Birth of Flattery," a moral poem, without a title; "Sir Euſtace Grey;" "The Hall of Juſtice;" and "Woman." The *Pariſh Regiſter* is the longeſt of theſe; it forms a ſupplement to the *Village*; and is divided into three parts: 1. *Baptiſms;*

2. *Marriages;* 3. *Burials.* But the author's own deſcription of this poem will convey the beſt idea of it.

"In the PARISH REGISTER, he (the reader) will find an endeavour once more to deſcribe village manners, not by adopting the notion of paſtoral ſimplicity, or aſſuming ideas of ruſtic barbarity, but by more natural views of the peaſantry, conſidered as a mixed body of perſons, ſober or profligate, and from hence, in a great meaſure, contented or miſerable. To this more general deſcription are added, the various characters which occur in the three parts of a regiſter: baptiſms, marriages, and burials."

In this endeavour Mr. Crabbe has moſt completely ſucceeded; his characters are ably drawn; his deſcriptions are highly poetical; and the moral reflections with which they are interſperſed are excellent. Few poems are better calculated to intereſt the feelings, to meliorate the heart, and to inform the mind. They do great credit to the author's talents, while they reflect honour on his principles. From each part of this poem we ſhall extract a paſſage, as ſpecimens of the poet's abilities, and of his ſtyle and manner of writing; and, firſt, the progreſs of a Village Foundling, from "Baptiſms."

"To name an infant met our village ſires,
Aſſembled all, as ſuch event requires;
Frequent and full, the rural ſages ſate,
And ſpeakers many urg'd the long debate.
Some harden'd knaves, who rov'd the country round,
Had left a babe within the pariſh bound;
Firſt of the fact they queſtion'd—'Was it true?'
The child was brought—'What then remain'd to do?'
'Was't dead or living?' this was fairly prov'd;
'Twas pinch'd, it roar'd, and every doubt remov'd;
Then by what name th' unwelcome gueſt to call
Was long a queſtion, and it pos'd them all;
For he who lent a name to babe unknown,
Cenſorious men might take it for his own.
They look'd about; they aſk'd the name of all;
And not one *Richard* anſwer'd to the call;
Next they enquir'd the day, when paſſing by,
Th' *unlucky* peaſant heard the ſtranger's cry;
This known, how food and raiment they might give
Was next debated—for the rogue would live:
At laſt, with all their words and work content,
Back to their homes the prudent veſtry went,
And *Richard Monday* to the workhouſe ſent.
There was he pinch'd and pitied, thump'd and fed,
And duly took his beatings and his bread;

Patient in all controul, in all abuſe,
He found contempt and kicking have their uſe;
Sad, ſilent, ſupple; bending to the blow,
A ſlave of ſlaves, the loweſt of the low;
His pliant ſoul gave way to all things baſe,
He knew no ſhame, he dreaded no diſgrace;
It ſeem'd, ſo well his paſſions he ſuppreſt,
No feeling ſtirr'd his ever-torpid breaſt;
Him might the meaneſt pauper bruiſe and cheat;
He was a foot-ſtool for the beggar's feet;
His were the legs that run at all commands;
They us'd, on all occaſions, *Richard*'s hands;
His very ſoul was not his own; he ſtole
As others order'd, and without a dole;
In all diſputes on either part he lied,
And freely pledg'd his oath on either ſide;
In all rebellions, *Richard* join'd the reſt,
In all detections, *Richard* firſt confeſt;
Yet, though diſgrac'd, he watch'd his time ſo well,
He roſe in favour, when in fame he fell;
Baſe was his uſage, vile his whole employ,
And all deſpis'd and feed the pliant boy:
At length 'tis time he ſhould abroad be ſent,'
Was whiſper'd near him—and abroad he went.
One morn they call'd him, *Richard* anſwer'd not,
They doom'd him hanging, and in time forgot;
Yet miſs'd him long, as each throughout the clan
Found he 'had better ſpar'd a better man.'

" Now *Richard*'s talents for the world were fit,
He'd no ſmall cunning, and had ſome ſmall wit;
Had that calm look that ſeem'd to all aſſent,
And that complacent ſpeech, that nothing meant;
He'd but one care, and that he ſtrove to hide,
How beſt for *Richard Monday* to provide;
Steel through oppoſing plates the magnet draws,
And ſteelly atoms calls from duſt and ſtraws;
And thus our hero, to his intereſt true,
Gold through all bars and from each trifle drew;
But ſtill more ſure about the world to go,
This Fortune's child had neither friend nor foe.

" Long loſt to us, at laſt our man we trace,
Sir Richard Monday died at Monday-place;
His lady's worth, his daughter's, we peruſe,
And find his grandſons all as rich as Jews;
He gave reforming charities a ſum,
And bought the bleſſings of the blind and dumb;

Bequeath'd to miſſions money from the ſtocks,
And Bibles iſſued from his private box;
But to his native place, ſeverely juſt,
He left a pittance bound in rigid truſt;
Two paltry pounds, on every quarter's day,
(At church produc'd) for forty loaves ſhould pay;
A ſtinted gift, that to the pariſh ſhows,
He kept in mind their bounty and their blows."

He may moſt truly be called the poet of nature who beſt delineates natural characters and natural ſcenes; and certainly no one diſplays more ſkill, in this kind of delineation, than Mr. Crabbe. All his ſcenes, and all his characters, are, indeed, taken from common life, and chiefly from rural life; they are ſuch as every man *may* meet with, and ſuch as moſt men, who live in the country, *do* meet with; but they are preſented in a manner which heightens their natural effect, and are marked by many of thoſe delicate touches which none but the hand of a maſter can give to a picture. We ſhall now exhibit a very different ſcene from the preceding, extracted from the ſecond part of the Pariſh Regiſter, containing the Marriages.

" Two ſummers ſince, I ſaw at Lammas Fair
The ſweeteſt flower that ever bloſſom'd there;
When PHŒBE DAWSON gaily croſs'd the green,
In haſte to ſee, and happy to be ſeen;
Her air, her manners, all who ſaw, admir'd;
Courteous though coy, and gentle though retir'd;
The joy of youth and health her eyes diſplay'd,
And eaſe of heart her every look convey'd;
A native ſkill her ſimple robes expreſs'd,
As with untutor'd elegance ſhe dreſs'd;
The lads around admir'd ſo fair a ſight,
And PHŒBE felt, and felt ſhe gave, delight.
Admirers ſoon of every age ſhe gain'd,
Her beauty won them, and her worth retain'd;
Envy itſelf could no contempt diſplay,
They wiſh'd her well, whom yet they wiſh'd away;
Correct in thought, ſhe thought a ſervant's place
Preſerv'd a ruſtic beauty from diſgrace;
But yet on Sunday-eve, in Freedom's hour,
With ſecret joy ſhe felt that Beauty's power;
When ſome proud bliſs upon the heart would ſteal,
That, poor or rich, a beauty ſtill muſt feel.

" At length the youth ordain'd to move her breaſt,
Before the ſwains with bolder ſpirit preſs'd;
With looks leſs timid, made his paſſion known,
And pleas'd by manners, moſt unlike her own;

Loud though in love, and confident though young,
Fierce in his air, and voluble of tongue;
By trade a taylor, though, in ſcorn of trade,
He ſerv'd the Squire, and bruſh'd the coat he made;
Yet now, would PHŒBE her conſent afford,
Her ſlave alone, he'd mount upon the board;
With her ſhould years of growing love be ſpent,
And growing wealth:—ſhe ſigh'd and look'd conſent.

"Now, through the lane, up hill, and croſs the green,
(Seen but by few, and bluſhing to be ſeen—
Dejected, thoughtful, anxious, and afraid)
Led by the lover, walk'd the ſilent maid;
Slow through the meadows rov'd they, many a mile,
Toy'd by each bank, and trifled at each ſtile;
Where, as he painted every bliſsful view,
And highly colour'd what he ſtrongly drew,
The penſive damſel, prone to tender fears,
Dimm'd the falſe proſpect with prophetic tears:
Thus paſs'd th' allotted hours, till, lingering late,
The lover loiter'd at the maſter's gate;
There he pronounc'd adieu! and yet would ſtay,
Till chidden—ſooth'd—intreated—ſenc'd away;
He would of coldneſs, though indulg'd, complain,
And oft retire, and oft return again;
When, if his teazing vex'd her gentle mind,
The grief aſſum'd compell'd her to be kind!
For he would proof of plighted kindneſs crave,
That ſhe reſented firſt, and then forgave,
And to his grief and penance yielded more
Than his preſumption had requir'd before:
Ah! fly Temptation, youth, refrain; refrain
Each yielding maid, and each preſuming ſwain!

"Lo! now with red rent cloak and bonnet black,
And torn green gown, looſe hanging at her back,
One who an infant in her arms ſuſtains,
And ſeems, in patience, ſtriving with her pains;
Pinch'd are her looks, as one who pines for bread,
Whoſe cares are growing, and whoſe hopes are fled;
Pale her pinch'd lips, her heavy eyes ſunk low,
And tears unnotic'd from their channels flow;
Serene her manner, till ſome ſudden pain
Frets the meek ſoul, and then ſhe's calm again;
Her broken pitcher to the pool ſhe takes,
And every ſtep with cautious terror makes;
For not alone that infant in her arms,
But nearer cauſe, maternal fear, alarms:
With water burthen'd, then ſhe picks her way,
Slowly and cautious in the clinging clay;

Till in mid-green ſhe truſts a place unſound,
And deeply plunges in th' adheſive ground;
From whence her ſlender foot with pain ſhe takes,
While hope the mind as ſtrength the frame forſakes:
For when ſo full the cup of ſorrow grows,
Add but a drop, it inſtantly o'erflows.
And now her path, but not her peace, ſhe gains,
Safe from her taſk, but ſhivering with her pains;
Her home ſhe reaches, open leaves the door,
And placing firſt her infant on the floor,
She bares her boſom to the wind, and ſits,
And, ſobbing, ſtruggles with the riſing fits:
In vain, they come, ſhe feels th' inflating grief,
That ſhuts the ſwelling boſom from relief;
That ſpeaks, in feeble cries, a ſoul diſtreſt,
Or the ſad laugh that cannot be repreſt;
The neighbour-matron leaves her wheel, and flies
With all the aid her poverty ſupplies;
Unfeed, the calls of nature ſhe obeys,
Not led by profit, not allur'd by praiſe;
And waiting long, till theſe contentions ceaſe,
She ſpeaks of comfort, and departs in peace.
Friend of diſtreſs! the mourner feels thy aid;
She cannot pay thee, but thou wilt be paid.

" But *who* this child of ſickneſs, want, and care?
'Tis PHŒBE DAWSON, pride of LAMMAS-FAIR;
Who took her lover for his ſparkling eyes,
Expreſſions warm, and love-inſpiring lies:
Compaſſion firſt aſſail'd her gentle heart,
For all his ſuffering, all his boſom's ſmart;
'And then his prayers! they would a ſavage move,
'And win the coldeſt of the ſex to love.'
But, ah! too ſoon his looks ſucceſs declar'd,
Too late her loſs the marriage rite repair'd;
The faithleſs flatterer then his vows forgot,
A captious tyrant, or a noiſy ſot:
If preſent, railing, till he ſaw her pain'd;
If abſent, ſpending what their labour gain'd;
Till that fair form in want and ſickneſs pin'd,
And hope and comfort fled that gentle mind.
Then fly temptation, youth; reſiſt, reſrain!
Nor let me preach for ever, and in vain!"

We now proceed to our extract from the laſt portion of the "Regiſter," which contains a diſmal catalogue of departed Chriſtians, and affords an ample field for moral reflections, and for the impreſſion of ſalutary admonitions; and by the opening paſſage, which we ſhall lay before our

readers, they will perceive that the eſtimable author has not failed to improve ſo favourable an opportunity.

" There was, 'tis ſaid, and I believe, a time,
When humble Chriſtians died with views ſublime;
When all were ready for their faith to bleed,
But few to write or wrangle for their creed;
When lively faith upheld the ſinking heart,
And friends, aſſur'd to meet, prepar'd to part;
When love felt hope, when ſorrow grew ſerene,
And all was comfort in the death-bed ſcene.

" Alas! when now the gloomy king they wait,
'Tis weakneſs yielding to reſiſtleſs fate;
Like wretched men upon the ocean caſt,
They labour hard and ſtruggle to the laſt;
'Hope againſt hope,' and wildly gaze around,
In ſearch of help that never ſhall be found;
Nor, till the laſt ſtrong billow ſtops the breath,
Will they believe them in the jaws of death!

" When theſe my records I reflecting read,
And find what ills theſe numerous births ſucceed;
What powerful griefs theſe nuptual ties attend,
With what regret theſe painful journeys end,
When from the cradle to the grave I look,
Mine I conceive a melancholy book.

" Where now is perfect reſignation ſeen?
Alas! it is not on the village green;
I've ſeldom known, though I have often read
Of, happy peaſants on their dying bed,
Whoſe looks proclaim'd that ſunſhine of the breaſt,
That more than hope, that Heav'n itſelf expreſs'd.

" What I behold are feveriſh fits of ſtriſe,
'Twixt fears of dying and deſire of life;
Thoſe earthly hopes that to the laſt indure;
Thoſe fears, that hopes ſuperior fail to cure;
At beſt, that ſad ſubmiſſion to the doom,
That, turning from the danger, lets it come.

" Sick lies the man, bewilder'd, loſt, afraid,
His ſpirits vanquiſh'd, and his ſtrength decay'd;
No hope the friend, the nurſe, the doctor lend—
'Call then a prieſt, and fit him for his end:'
A prieſt is call'd, 'tis now, alas! too late,
Death enters with him at the cottage gate;
Or, time allow'd—he goes, aſſur'd to find
The ſelf-commanding, all-confiding mind;
And ſighs to hear what we may juſtly call
Death's *common place*, the train of thought in all.

" 'True, I'm a ſinner,' feebly he begins;
'But truſt in mercy, to forgive my ſins:'
(Such cool confeſſion no paſt crimes excite!
Such claim on mercy, as a ſinner's right!)
'I know mankind are frail, that GOD is good,
'And none have liv'd as wiſdom wills they ſhould;
'We're ſorely tempted in a world like this,
'All men have done, and I, like all, amiſs;
'But now, if ſpar'd, it is my full intent
'To think about beginning to repent:
'Wrongs againſt me I pardon, great and ſmall,
'And if I die, I die in peace with all.'
His merits thus, and not his ſins, confeſt,
He ſpeaks his hopes, and leaves to Heav'n the reſt.

" Alas! are theſe the proſpects, dull and cold,
That dying Chriſtians to their prieſts unfold?
Or mends the proſpect, when th' enthuſiaſt cries,
'I die aſſur'd!' and in a rapture dies?

" Ah! where that humble, ſelf-abaſing mind,
With that confiding ſpirit, ſhall we find,
That feels the uſeful pain repentance brings,
Dejection's ſorrows, and contrition's ſtings;
And then the hope that Heaven their griefs approve,
And, laſtly, joy that ſprings from pardoning love?

" Such have I ſeen in death, and ſuch deplore,
So many dying, that I ſee no more:
Lo! now my records, where I grieve to trace,
How death has triumph'd in ſo ſhort a ſpace;
Who are the dead, how died they, I relate,
And match ſome portions of their acts from fate."

We much fear that more Chriſtian paſtors than Mr. Crabbe have to deplore the dearth of that true Chriſtian knowledge, and the want of that true Chriſtian ſpirit, which can alone entitle men to expect the advantages of the Chriſtian covenant. The enthuſiaſtic cant of thoſe ignorant preachers whom the Methodiſts ſend forth in ſwarms, more deſtructive to the inhabitants than locuſts would be to the fruits of the land, have materially tended to poiſon the ſource of true knowledge, and to ſubſtitute the fountain of preſumption in its ſtead: and until our legiſlature ſhall adopt ſome effectual means for the preſervation of Chriſtianity againſt both the inſidious and the open attacks of thoſe miſchievous aſſailants (who know little of Chriſtianity but the name), the evil will continue to increaſe with additional rapidity, and will, at no remote period, ſpread over the whole kingdom.

There is much good ſatire well applied in the Newſpaper,

but we muſt not exceed our limits by farther quotations from the Poems, eſpecially as we have ſome parts of the Preface ſtill to notice. We could wiſh, however, that the author had enlarged this poem, as a conſiderable revolution has occurred in the management of newſpapers ſince it was written, which would have afforded him ample food for ſatire, and which, indeed, call loudly for the ſatirical laſh. Of the ſmaller poems we think *Sir Euſtace Grey* and the *Hall of Juſtice* unqueſtionably the beſt, and the *Birth of Flattery* the leaſt pleaſing; but it is fair to add, that our diſlike to allegorical poems in general may poſſibly influence our opinion. Of the *Library* and the *Village* too much cannot be ſaid in their praiſe; it may, however, perhaps be objected to the latter, that if Goldſmith has fallen into one extreme in his delineation of village manners, Mr. Crabbe has here fallen into the other; and that Goldſmith's is the moſt pleaſing deluſion of the two. Still it muſt be acknowledged that there is much truth and nature even in the moſt diſguſting ſcenes which Mr. C. exhibits. We are happy to ſee the apologetical note at the end of the "Village," for it always appeared to us that the cenſure which the paſſage there alluded to conveyed on the clergy, was, in its *general* application, both ſevere and unjuſt. Mr. C. writes nuptual for nuptial, and indure for endure, for which there is, we believe, no authority, and which indeed no authority could juſtify. He alſo uſes *projection* as ſynonymous with *project*, which though ſtrictly *defenſible*, is nevertheleſs extremely awkward and diſſonant. The punctuation, too, throughout the volume, is extremely defective; whence we are led to ſuſpect, that a point ſo eſſential was left entirely to the management of the printer.

In his Preface Mr. Crabbe notices his introduction to Mr. Burke in a manner ſo highly honourable to both parties, that we cannot refuſe ourſelves the gratification of extracting the paſſage.

"While compoſing the firſt publiſhed of theſe poems, the author was honoured with the notice and aſſiſted by the advice of the *Right Honourable* EDMUND BURKE: part of it was written in his preſence, and the whole ſubmitted to his judgement, receiving, in its progreſs, the benefit of his correction: I hope, therefore, to obtain pardon of the reader, if I eagerly ſeize the occaſion, and, after ſo long a ſilence, endeavour to expreſs a grateful ſenſe of the benefits I have received from this gentleman, who was ſolicitous for my more eſſential intereſts, as well as benevolently anxious for my credit as a writer.

"I will not enter upon the ſubject of his extraordinary abilities; it would be vanity, it would be weakneſs in me to believe that I could

make them better known or more admired than they now are; but of his private worth, of his wiſhes to do good, of his affability and condeſcenſion; his readineſs to lend aſſiſtance when he knew it was wanted, and his delight to give praiſe where he thought it was deſerved; of theſe I may write with ſome propriety: all know that his powers were vaſt, his acquirements various, and I take leave to add, that he applied them, with unremitted attention, to thoſe objects which he believed tended to the honour and welfare of his country; but it may not be ſo generally underſtood that he was ever aſſiduous in the more private duties of a benevolent nature; that he delighted to give encouragement to any promiſe of ability, and aſſiſtance to any appearance of deſert; to what purpoſes he employed his pen, and with what eloquence he ſpoke in the ſenate, will be told by many, who yet may be ignorant of the ſolid inſtruction as well as the faſcinating pleaſantry found in his common converſation among his friends, and his affectionate manners, amiable diſpoſition, and zeal for their happineſs, which he manifeſted in the hours of retirement with his family.

"To this gentleman I was indebted for my knowledge of Sir Joshua Reynolds, who was well known to his friends, for his perpetual fund of good humour, and his unceaſing wiſhes to oblige, as he was to the public for the extraordinary productions of his pencil and his pen. By him I was favoured with an introduction to Doctor Johnson, who honoured me with his notice, and aſſiſted me, as Mr. Boſwell (ſince Lord Auchinleck) has told, with remarks and emendations for a poem I was about to publiſh. The Doctor had often been wearied by applications, and did not readily comply with requeſts for his opinion; not from any unwillingneſs to oblige, but from a painful contention in his mind, between a deſire of giving pleaſure and a determination to ſpeak truth. No man can, I think, publiſh a work without ſome expectation of ſatisfying thoſe who are to judge of its merit; but I can, with the utmoſt regard to veracity, ſpeak my fears, as predominating over every pre indulged thought of a more favourable nature, when I was told that a judge ſo diſcerning had conſented to read and give his opinion of the Village, the poem I had prepared for publication. The time of ſuſpenſe was not long protracted: I was ſoon favoured with a few words from Sir Joshua, who obſerved, 'If I knew how cautious *Doctor Johnſon* was in giving commendation, I ſhould be well ſatisfied with the portion dealt to me in his letter.' Of that letter the following is a copy:

"'Sir,

"'I have ſent you back Mr. Crabbe's Poem, which I read with 'great delight. It is original, vigorous, and elegant. The altera-'tions which I have made, I do not require him to adopt, for my 'lines are, perhaps, not often better [than] his own; but he may 'take mine and his own together, and perhaps, between them, pro-'duce ſomething better than either. He is not to think his copy wan-'tonly defaced: a wet ſponge will waſh all the red lines away, and

'leave the pages clean. His dedication will be leaſt liked: it were 'better to contract it into a ſhort ſpritely addreſs. I do not doubt of 'Mr. CRABBE's ſucceſs.

"'I am, Sir, your moſt humble ſervant,

"'*March* 4, 1783.' "'SAM. JOHNSON.

"That I was fully ſatisfied my readers will do me the juſtice to believe; and I hope they will pardon me, if there ſhould appear to them any impropriety in publiſhing the favourable opinion expreſſed in a private letter: they will judge, and truly, that by ſo doing I wiſh to beſpeak their good opinion, but have no deſign of extorting their applauſe; I would not hazard an appearance ſo oſtentatious to gratify my vanity, but I venture to do it in compliance with my fears."

Mr. Crabbe need be under no apprehenſion of having committed an impropriety by publiſhing this letter. *Laudari à laudato viro*, is an object of honourable ambition; and the man who would not be proud of the good opinion of a Burke and a Johnſon would not have the genius, the ſpirit, or the judgment, to write a poem worthy of being read. We have as little doubt of the ſucceſs of this volume, as the able critic whoſe authority he has quoted had of his firſt production; and as we are perſuaded that a new edition will ſpeedily be called for, we recommend to his attention and correction the trifling inaccuracies which we have noticed.

Lord Woodhouſelee's Memoirs of the Life and Writings of Lord Kames.

[Concluded from vol. xxvii, p. 124.]

IN our Number for June laſt*, we endeavoured to convey to our readers ſome notion of the contents of this pleaſing work, by taking a ſummary view of the life of the diſtinguiſhed individual who is the ſubject of it, in the order of the publication of his writings. We ſhall purſue the ſame plan, in the intereſting portion of the volumes that remains to be examined, and conclude our critique with ſome remarks on the merits of the execution.

In 1761, Lord Kames publiſhed a ſmall volume, entitled, "An Introduction to the Art of Thinking." This little treatiſe, which he had compoſed for the uſe of his own children,

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* We have to apologize to our readers for the long delay of the preſent article, which has been occaſioned by indiſpoſition in the gentleman who had undertaken it.

he thought might be advantageouſly given to the public for the purpoſe of filling up that void, or vacant ſpace of time that intervenes between the period, when young perſons are initiated in the ſtudy of language, of geography, and of hiſtory, and that when they are to enter on the more abſtruſe ſubjects of logic and metaphyſics. He appears to have been of Montaigne's opinion, as to the aptitude of the mind to receive the principles of true philoſophy, if but pleaſingly and judiciouſly communicated. *La Philoſophie a des diſcours pour la naiſſance des hommes, comme pour la décrépitude. Prenés les ſimples diſcours de la philoſophie; ſachés les choiſir, et traiter à point, ils ſont plus aiſés à concevoir qu'un conte de Bocace.* This treatiſe is divided into two parts; the firſt contains a ſeries of moral and prudential maxims; and the ſecond a regular illuſtration of thoſe maxims, by ſtories taken either from real hiſtory, or fictitious narratives. Among thoſe who thought moſt highly of its merits, was the celebrated Dr. Benjamin Franklin, a much valued friend of the author, with whom he became acquainted when the former was on a viſit to Scotland, in 1759, together with his ſon; when both experienced the greateſt attentions from Lord Kames, and ſpent ſome time with him at his ſeat in Berwickſhire.

But the moſt eminent literary labour in the life of Lord K., and that which will tranſmit his name with the greateſt applauſe to poſterity, is certainly his "Elements of Criticiſm," a work which he gave to the world in 1762, in three octavo volumes, when he had already paſſed his grand climacteric, and reached the age of ſixty-ſix. His right to be conſidered as the father of that ſpecies of criticiſm called "philoſophical," we think, is here clearly made out by his ingenious biographer. As the ſubject is curious no leſs than intereſting to readers of taſte, and ſerves to give a ſpecimen of Lord Woodhouſelee's own ſuperior talents for that ſort of diſcuſſion, we ſhould willingly quote the whole paſſage, were it not too extenſive for our limits; but we ſhall not do him the injuſtice to break the chain of his reaſoning.

It would be unfair to deny, that ſeveral works, previouſly to this period, and chiefly from the pens of Scottiſh writers, had paved the way for a ſyſtem, which it was reſerved for Lord Kames's ingenuity to rear; the "Enquiry into the Original of our Ideas of Beauty and Virtue," by Dr. Hutcheſon of Glaſgow; that into "The Nature of the Human Soul," by Mr. Andrew Baxter; David Hume's "Treatiſe on Human Nature;" Dr. Akenſide's "Pleaſures of the Imagination," in 1744; the "Eſſay on Taſte," by Dr. Gerard of Aberdeen,

in 1758; and that elegant tract, "On the Sublime and Beautiful," by Mr. Burke, which appeared about the ſame period; all theſe ſeem to have contributed to the object in queſtion.

In the elaborate work of Lord Kames, the author proceeds on the leading principle, that the impreſſions we receive from the productions of the fine arts are a ſubject of reaſoning as well as of feeling; and that, although the faculty of perceiving what is beautiful or excellent in thoſe productions is the gift of nature, and very unequally diſpenſed to mankind, it depends on certain principles or laws, which are common to the whole ſpecies. Hence it follows, that as good taſte, properly ſo called, can be ſaid to exiſt only when our ſenſations are agreeable to thoſe laws, ſo our judgment of the works of genius can in no other view be eſteemed correct and perfect, than as it is warranted by the concluſions of a ſound underſtanding. In fact, a philoſophical enquiry into the true principles of the fine arts formed an important *deſideratum* in our literature, at the period when the work was publiſhed, and is not leſs calculated for the benefit of thoſe on whom nature has beſtowed the fineſt perceptions, than of others who are deficient in thoſe envied poſſeſſions. To the former it muſt afford an additional ſource of pleaſure, to find the ſuggeſtions of feeling ratified by the deciſions of the judgment; while to the latter an artificial rule is furniſhed, in order to ſupply the place of natural ſenſibility, that not only enables them to appreciate the efforts, or the deciſions of others, but to form ſound and judicious deciſions for themſelves.

We have not leiſure, nor is it neceſſary here, to enter into the queſtion, which, notwithſtanding the well-known aſſertion of Pope to the contrary, we conſider as long ſince decided, namely, whether there really be any certain "Standard of Taſte?" and by taſte we muſt be underſtood to mean that faculty of the mind, by means of which we are affected with, or form a judgment of, the works of imagination, and of the elegant arts. We fully agree with our judicious biographer in the opinion, that the ſcience of philoſophical criticiſm might, at this time, be conſidered as "a new country;" and, as the author unqueſtionably was the firſt diſcoverer, ſo it may be admitted that he has made farther advances into the interior of that country than any other traveller who has as yet viſited it. His method of inveſtigation is, to commence with laying down ſome general obſervation or moral ſentiment relative to the paſſions, which is, for the moſt part, of ſo ſimple a nature, as to be verified by our own conſciouſneſs, or is explained with ſuch preciſion, that the mind at once

gives its assent to it as to an axiom. The theoretical principle thus established, he proceeds to apply it, as a rule or canon, in order to try certain passages of the poets, or specimens of the fine arts, which accordingly are held to be correct or deficient, as they disagree or coincide with this rule.

On the particular merits of the Elements of Criticism it would now be wholly superfluous to enter, as they have long since been pretty fairly appreciated by the public. One of our own chief objections to the book, as a manual of criticism for the young student, notwithstanding its acuteness and ingenuity, always has been the spirit of cynic insensibility and coldness that pervades it. For if criticism consists in the fair appreciation of excellence as well as error, it should lead the mind to admire with ardour, fully as much as to apprehend with perspicacity, the various works about which it is conversant. Yet it seems evident, that the author never did possess any very strong sense of sublimity or beauty, and therefore was wholly incapable of imparting it to his readers. Unlike, in this respect, to his ingenious biographer, who, at an age we understand far from youthful, still continues to exhibit, in his writings, that pleasing union of the imagination and the judgment, by which true taste is produced, and which in a critic is indispensable, in forming the taste of others. The following observations on the topic in question, as well as on the critical genius of Lord Kames, will sufficiently evince the justness of our remark.

"It is, indeed, an undeniable fact, that every species of critical examination into the merits and defects of any production of the fine arts, is so far hostile to a lively sense of its beauties, that, by giving occasion to an exercise of the judgment, it suspends, for the time, the impression made upon the feelings, and all that delightful play of the imagination which arises in a mind of genuine sensibility, on its first attention to an object fitted to excite emotions of sublimity or beauty. Criticism is a severe, and, if I may use the expression, an ascetic employment of the faculties, which demands a cool and dispassionate frame of mind, and a sobriety of thought remote from all enthusiasm; and where the habit of criticism prevails, the ardour of feeling is proportionally abated and subdued. But, on the other hand, this moderation of our emotions is absolutely essential in the formation of a good taste, which is not a simple and original endowment of the mind, but a compound faculty, the result of natural sensibility, and of judgment exercised in the weighing of means as adapted to their ends, in the comparing of objects, and observing their conformity, in a regular work, to the laws of order, decorum, and congruity. Without this discipline of the mind, there may be much natural acuteness of feeling, and yet not a tincture of good taste; as we observe every day in children, and in rustics, who ex-

hibit often the moſt lively emotions from [ariſing from] the productions of the imitative arts, but are pleaſed with a very ſmall degree of excellence, and are inſenſible often to the groſſeſt defects and improprieties. The pleaſure enjoyed by the rude and uninſtructed mind, is, no doubt, equally genuine, and may perhaps be equally acute with that which is the fruit of the moſt cultivated taſte; but none, ſurely, will contend that it is alike dignified in its nature, or equally worthy of a rational being.

" I am led, by the preceding obſervations, here to take notice of a queſtion, which I have heard frequently canvaſſed, namely, whether the author of *Elements of Criticiſm* was really poſſeſſed of a great portion of native ſenſibility, and warmly awake to the emotions excited by the productions of the fine arts; or whether his taſte was not rather the reſult of ſtudy, and attention to thoſe very rules and canons of criticiſm which he had framed, from a careful examination of thoſe productions of the fine arts, of which the excellence is univerſally acknowledged. A preſumption, it muſt be owned, ariſes from the nature of his work, which diſplays a continued exerciſe of the reaſoning powers, and the moſt minute and patient attention to the operations of the mind, that the man, thus eminently qualified for the inveſtigation of the laws which regulate our emotions, was not himſelf ſubject to thoſe emotions in a very acute degree, of which a too lively feeling impedes, for the time, all capacity of ſpeculating on their cauſes. A ſtrong native ſenſe of the ſublime and beautiful is conſtantly attended with a degree of rapture and enthuſiaſm, which gives its tincture to all the thoughts and expreſſions of the man who poſſeſſes it, and prompts to impaſſioned eloquence, whenever its objects are the matter of his diſcourſe or writings. Now the reader of the 'Elements of Criticiſm' cannot fail to remark, that this criterion of feeling is wanting in that moſt ingenious work. It may, no doubt, be plauſibly argued, that as the author's undertaking demanded a ſpirit of cool and ſober thought, and an exerciſe of the judgment, purged, if poſſible, from all alloy of paſſion or enthuſiaſm, he made it a law to himſelf to avoid all rapturous expreſſions, and even to ſuppreſs the emotions which prompt them; but, beſides that it may reaſonably be queſtioned, whether ſuch violence to the feelings were truly neceſſary, and, on the contrary, were not in many places rather felt as a palpable defect than as an excellence, I am inclined to believe that ſuch a rigorous diſcipline of the feelings, ſuppoſing them to have much native ſtrength, is utterly impracticable. They muſt, at times, have manifeſted themſelves, in ſpite of every effort to repreſs them: *Naturam expellas furcâ licèt, uſque recurret.* But, when to theſe preſumptions is added the poſitive proof, ariſing from erroneous judgment in matter of taſte, which we ſometimes find in the 'Elements of Criticiſm,' the unqualified cenſure beſtowed on the *Gothic architecture*, as poſſeſſing no degree of excellence whatever, but as ſomething utterly barbarous and groteſque; and the equally unqualified panegyric of the *Mourning Bride* of Congreve, as the moſt perfect ſpecimen of the Engliſh drama, without any reproof [reprobation] of its un-

natural ſentiments and bombaſt; this evidence ſeems to be deciſive of the queſtion, and to leave no room for doubt, that the general correctneſs of the author's taſte was more the reſult of ſtudy and attention, than of any extraordinary ſenſibility in the ſtructure of his mind to the emotions excited by the productions of the fine arts." Vol. I, p. 319—325.

In 1763 Lord Kames was appointed a "Lord of Juſticiary," or Judge in the ſupreme criminal tribunal in Scotland; a ſtation, which, according to his biographer, he filled with much credit to himſelf, and much applauſe from his countrymen.

For ſome years after this period, Lord K. ſeems to have dedicated his time wholly to his official duties, and to the cultivation of an epiſtolary intercourſe with his literary friends, and among others with Dr. Franklin, Dr. Walker, Mr. Harris of Saliſbury, and Dr. Tucker, the reſpectable and well known Dean of Glouceſter. From the gentleman laſt mentioned ſome admirable letters, addreſſed to Lord K., are preſerved in the Appendix to vol. II. It is to be lamented, that this acute obſerver, and ingenious political philoſopher, did not meet with ſuch encouragement as to enable him to bring forward an intereſting work which he had in contemplation, but which never was completed. It was to have been entitled, "The Elements of Commerce, and the Theory of Taxes." How extremely uſeful, as well as intereſting, it would have been, ſome judgment may now be formed from the valuable tracts which Dr. Tucker actually did publiſh, and all of them on topics, for the elucidation of which he was perhaps the beſt fitted of any ſpeculatiſt of that day. At the diſtance of fifty years, when experience ought, at leaſt, to have added to our wiſdom, we ſhall probably be diſpoſed to look with leſs prejudice on the patriotic lucubrations of the Dean of Glouceſter, who ſaw and laboured in vain to counteract the madneſs with which we have too long been ſeized for an undue extenſion of the colonial ſyſtem, and who lived to ſee his own predictions in many inſtances verified. In 1761 and 1763 we find him thus writing to Lord Kames.

"Your Lordſhip very kindly upbraids me with delaying the publication of my work [the Elements of Commerce, and the Theory of Taxes]. But, my Lord, to what purpoſe ſhould I publiſh it?—War, conqueſts, and colonies, are our preſent ſyſtem, and mine is juſt the oppoſite. Were I to publiſh it at this juncture, the beſt treatment I could expect is, to be taken either for a *knave*, or a *madman*; and, as I know myſelf not to be the one, I would not willingly be thought the other. So let them purſue their wars, their conqueſts,

and the extenſion of their colonies, till they have had enough of them; and then, when they have tried the experiment, and found that all has ended in a gay deluſion, and been attended with bitter conſequences, they may be the more diſpoſed to liſten to the cool dictates of reaſon, and the maxims of common ſenſe. I look upon the nation, at preſent, to be frantic with military glory, and therefore no more to be argued with than a perſon in the raving fit of a high fever. And if my book at all happened to be read (which with me is a great queſtion), every news-writer would be pelting me, and ſaying that I was the dirty mercenary tool of ſome great man, who envied *the great miniſter* his glory."—Vol. II, Append. Pp. 7, 8.

"Your Lordſhip's goodneſs in calling upon me to explain my motives for abandoning my offſpring, and expoſing my deſerted political children to the wide world, certainly entitles you to know the beſt reaſons that I can give for ſuch a conduct, and I wiſh that they were not ſo good as they really are.

"In the firſt place, I have been too forward in my publications already; and thoſe, who think the moſt favourably of my performances, conſider them as the flights of a well-meaning viſionary, who, like a ſecond Jacob Henriquez, is always obtruding his abſurd, impracticable ſchemes upon the public. Others impute my writings to a worſe motive; and very few, indeed, can be brought to believe, that I have a ſound and ſolid judgment in the affairs about which I have written ſo much. I remember, that I have often complained to your Lordſhip that my fate was like Caſſandra's; none would believe me, till it was too late.

"In the next place, I can ſee nothing in the preſent diſpoſition of the times, which gives any encouragement to a man to hope that his labours could do good at the preſent juncture. In former times the regal ſcale preponderated; but now, popular fury bears every thing down before it; and nothing is read or regarded but as it ſuits the faſhionable frenzy.

"I would not have your Lordſhip think that I utter theſe things in a gloomy hour. No; I was never more chearful in all my life, and never enjoyed a better ſtate of both mind and body, than ſince I gave up all thoughts of intermeddling any more with public matters. But I ſpeak from conviction, and ſpeak from experience. About twelve years ago I determined to feel the pulſe of the public once more, in regard to the publication of my great work; and I reſolved to act according to the fate which ſhould attend that ſpecimen of it. With this view I ſelected a chapter which had reference to the diſputes then on foot, and which are ſtill the ſubjects of univerſal converſation. I worked this chapter into a pamphlet, introduced ſeveral ſtriking characters, and gave it all the colourings of popularity I could deviſe. It was ſtyled, *the caſe of going to war for the ſake of trade, conſidered in a new light*, and printed for Dodſley. But neither the ſingularity of the title, nor the name of the publiſher, could recommend it to the leaſt regard. And though I mentioned

that it was a part of a greater work, and that the author neither ſought the favour of the miniſter nor of the mob, by the publication; yet I might almoſt as well have printed it among the ſavage, commerceleſs nations of America, as in the capital of the moſt commercial kingdom in the world. I will give orders for one of theſe pamphlets to be ſent down to Briſtol, and then I will do myſelf the honour of tranſmitting it to your Lordſhip. The laſt news I heard of it was, that it had not paid for advertiſing, though Dodſley made no ſcruple of naming the author.

"The incloſed printed paper is another proof, both of my willingneſs to ſerve my country and mankind, and of the diſcouraging circumſtances attending my beſt endeavours. In the beginning of the ſummer, 1762, I went with a friend to Ireland, merely to ſee the country. And after having been entertained in various houſes with a profuſion of hoſpitality, the next ſubject, with the Iriſh patriot, as your Lordſhip may very well know, is the complaint of the manifold hardſhips which the Engliſh impoſe upon the Iriſh nation. This topic of converſation being daily repeated, I thought I ſhould do an acceptable piece of ſervice to the Iriſh in general, and diſcover a grateful diſpoſition towards my particular friends, if I pointed out ſuch articles as would greatly benefit Ireland, and yet not excite the narrow, jealous, monopolizing ſpirit of the Engliſh. But how great was my ſurpriſe when I found that my endeavours only expoſed me to their ſneers, inſtead of acquiring their thanks; and that they meant nothing elſe by all their doleful complaints but what Wilkes and his aſſociates, *mutatis mutandis*, mean now."—P. 9-11.

Afterwards he thus writes in 1782, after noticing the ungrateful conduct of the Americans to the mother country.

"Theſe are the children, or coloniſts, or fellow ſubjects, or allies, or whatever elſe you pleaſe, in whoſe quarrel we have ſpent ſo many millions, and ſpilt ſuch torrents of blood! In ſhort, and to ſum up all at once, I look upon it to have been a very *imprudent act* to have ſettled any diſtant colonies at all, whilſt there remained an inch of land in Great Britain capable of further cultivation; afterwards, to have been very *fooliſh and abſurd* to have engaged in their diſputes, either with the French or Spaniards, and to have eſpouſed their quarrels; and, laſtly, to have been the *height of madneſs* to have endeavoured to conquer them after they had broken out in open rebellion. They were always, from firſt to laſt, a heavy weight, which we ourſelves ought to have thrown off, if they had not done it for us. When I firſt broached this doctrine, about twenty years ago, I ſtood alone, and had the honour to be treated by the late miniſtry as a *fool*, and by the preſent, then in oppoſition, as a *knave*. But the time is come, that both ſides think very differently of my well-meant endeavours."—P. 20.

In the letter from Dr. Franklin, another of Lord K.'s favourite correſpondents, we find ſome very excellent paſſages.

There is one letter which contains a little diſſertation on a ſubject now ſo popular, namely, the ancient Scotch airs, that we ſhall make no apology for inſerting it, although in no wiſe connected with the foregoing topics; being of opinion that the lovers of thoſe ſimple, but charming melodies, will eſteem it, when accompanied with the commentary of Lord Woodhouſelee (who ſeems himſelf to be an adept in muſical ſcience), to be perhaps the very beſt thing ever written on ancient national muſic, in contradiſtinction to that of modern compoſition.

"In my paſſage to America (ſays the Doctor) I read your excellent work, the 'Elements of Criticiſm,' in which I found great entertainment, much to admire, and nothing to reprove. I only wiſh you had examined more fully the ſubject of muſic, and demonſtrated, that the pleaſure which artiſts feel in hearing much of that compoſed in the modern taſte is not the natural pleaſure ariſing from melody or harmony of ſounds, but of the ſame kind with the pleaſure we feel on ſeeing the ſurpriſing feats of tumblers and rope-dancers, who execute *difficult* things. For my part, I take this to be really the caſe, and ſuppoſe it the reaſon why thoſe, who, being unpractiſed in muſic, and therefore unacquainted with thoſe difficulties, have little or no pleaſure in hearing this muſic. Many pieces of it are mere compoſitions of tricks. I have ſometimes, at a concert, attended by a common audience, placed myſelf ſo as to ſee all their faces, and I obſerved no ſigns of pleaſure during the performance of much that was admired by the performers themſelves; while a plain old *Scottiſh tune*, which they diſdained, and could ſcarcely be prevailed on to play, gave general and manifeſt delight.

"Give me leave, on this occaſion, to extend a little the ſenſe of your poſition, that 'melody and harmony are ſeparately agreeable, and in union delightful,' and to give it as my opinion, that the reaſon why the Scotch tunes have lived ſo long, and will probably live for ever (if they eſcape being ſtifled in modern affected ornament), is merely this, that they are really compoſitions of melody and harmony united; or rather, that their melody is harmony; I mean the ſimple tunes, ſung by a ſingle voice. As this may appear paradoxical, I muſt explain my meaning. In common acceptation, indeed, only an agreeable *ſucceſſion* of ſounds is called *melody*, and only the *co-exiſtence* of agreeing ſounds, *harmony*. But, ſince the memory is capable of retaining, for ſome moments, a perfect idea of the pitch of a paſt ſound, ſo as to compare it with the pitch of a ſucceeding ſound, and judge truly of their agreement or diſagreement, there may and does ariſe, from thence, a ſenſe of harmony between preſent and paſt ſounds, equally pleaſing with that between two preſent ſounds. Now, the conſtruction of the old Scotch tunes is this, that almoſt every ſucceeding *emphatical* note is a third, a fifth, an octave, or in ſhort ſome note that is in concert with the preceding note. Thirds are chiefly uſed, which are very pleaſing concords. I uſe the word *em-*

phatical, to diſtinguiſh thoſe notes which have a ſtreſs laid on them, in ſinging the tune, from the lighter connecting notes, that ſerve merely, like grammatical articles [particles], to tack the others together. That we have a moſt perfect idea of a ſound juſt paſt, I might appeal to all acquainted with muſic, who know how eaſy it is to repeat a ſound in the ſame pitch with one juſt heard. In tuning an inſtrument a good ear can as eaſily determine that two ſtrings are in uniſon, by ſounding them ſeparately, as by ſounding them together; their diſagreement is alſo as eaſily, I believe I may ſay more eaſily and better diſtinguiſhed, when ſounded ſeparately; for, when ſounded together, though you know by the beating that the one is higher than the other, you cannot tell which it is.

"Further, when we conſider by whom theſe antient tunes were compoſed, and how they were firſt performed, we ſhall ſee that ſuch harmonical ſucceſſion of ſounds was natural and even neceſſary in their conſtruction. They were compoſed by the minſtrels of thoſe days to be played on the harp, accompanied by the voice. The harp was ſtrung with wire, and had no contrivance like that in the modern harpſichord, by which the ſound of a preceding note could be ſtopped the moment a ſucceeding note began. To avoid actual diſcord it was therefore neceſſary that the ſucceeding emphatic note ſhould be a-chord with the preceding, as their ſounds muſt exiſt at the ſame time. Hence aroſe that beauty in thoſe tunes that has ſo long pleaſed, and will pleaſe for ever, though men ſcarce know why. That they were originally compoſed for the harp, and that of the moſt ſimple kind, I mean a harp without any half-notes, but thoſe in the natural ſcale, and with no more than two octaves of ſtrings from C to C, I conjecture from another circumſtance, which is, that not one of thoſe tunes, really antient, has a ſingle half-note in it; and that in tunes where it was moſt convenient for the voice to uſe the middle note of the harp, and place the key in F, there the B, which if uſed ſhould be a B flat, is always omitted, by paſſing over it with a third.

"The connoiſſeurs in modern muſic will ſay I have no taſte; but I cannot help adding, that I believe our anceſtors, in hearing a good ſong diſtinctly articulated, ſung to one of thoſe tunes, and accompanied by the harp, felt more real pleaſure than is communicated by the generality of modern operas, excluſive of that ariſing from the ſcenery and the dancing. Moſt tunes of late compoſition, not having the natural harmony united with their melody, have recourſe to the artificial harmony of a baſs, and other accompanying parts. This ſupport, in my opinion, the old tunes do not need, and are rather confuſed than aided by it. Whoever has heard *James Oſwald* play them on his violoncello, will be the leſs inclined to diſpute this with me. I have more than once ſeen tears of pleaſure in the eyes of his auditors; and I think even his playing thoſe tunes would pleaſe more, if he gave them leſs modern ornament."—Vol. II, p. 25.

The above letter is dated in 1765. Lord Woodhouſelee's obſervations upon it, which are no leſs inſtructive, he throws into a note at the bottom of the page, and is as follows.

"This notion of Dr. Franklin's (ſays he) reſpecting what may be called the *ideal harmony* of the Scottiſh melodies, is extremely acute, and is marked by that ingenious ſimplicity in the thought, which is the characteriſtic of a truly philoſophic mind. In ſupplement to his obſervation, that the paſt ſound being retained by the memory forms a concord with the preſent ſound, it may perhaps be added, that the tympanum of the ear continuing to vibrate for ſome little time after it is ſtruck by any muſical note, the ſucceeding note will be either agreeable or diſagreeable, as it accords or is in diſſonance with the exiſting vibration. Now, a ſucceſſion of notes, by *thirds* and *fifths*, will always find the tympanum in concord, and the laſt vibration harmonizing with the ſucceeding. This notion accounts completely for the effect of the Scottiſh melodies, in giving pleaſure alike to an intelligent judge of muſic, and a perſon of uncultivated taſte, provided he have a good muſical ear: For the pleaſure ariſing from a ſucceſſion of ſounds, in the regular intervals of *thirds* and fifths, and likewiſe that ariſing from their concord, is founded in nature, and in the mechanical ſtructure of the organs of hearing, and is altogether independent on cuſtom, or an acquired taſte. A Scottiſh air will therefore be grateful alike to the ear of a Greenlander, a Japaneſe, and a native of Italy. If poſſeſſed of the muſical ſenſe, they will all equally underſtand and reliſh it, for it ſpeaks a univerſal language. —*Note.* Since writing the above, having examined the late edition of Dr. Franklin's works, (publiſhed in 1806,) I find theſe remarks on the Scottiſh muſic inſerted there, with the addition of an obſervation, preciſely to the effect of the above, regarding the mechanical impreſſion on the tympanum, which is farther illuſtrated by the analogous impreſſion made on the viſual nerves by luminous objects, which continues for a while after the eyes are ſhut."

In the year 1766 Lord Kames ſucceeded to a very fine eſtate in Perthſhire, in right of his lady; in conſequence of which he dedicated much more of his leiſure than formerly to agricultural improvements. One of the moſt remarkable of theſe was the ſcheme, which, although at firſt ſeemingly a chimerical one, he actually carried into effect, of floating away the extenſive "moſs of Kincardine." This ſpot is deſcribed by his biographer as a great level ſwamp, of about four miles in length, and nearly two in breadth, where moſs or peat, from eight to nine feet in thickneſs, has been ſuperinduced over a once rich plain, by the felling of woods by the Romans, in order to render the country more acceſſible to their armies. Lord K.'s propoſal was nothing leſs than to carry away this immenſe body of adventitious matter, by floating it piece-meal into the river Forth, by means of

channels or ditches cut through it into that river, and thus bring into cultivation about 2000 Scotch, or nearly 2400 Engliſh acres of excellent land that lay underneath. By letting the ground to Highlanders, in ſmall portions, with the proſpect of enjoying, free of rent for a certain time, whatever quantity they ſhould clear, Lord K. lived to ſee about one-third part of this extenſive tract relieved of its load of moſs; and we preſume that the whole is now ſubjected to the ploughs of its induſtrious cultivators.

Among the moſt favourite friends of Lord K. was the elegant and accompliſhed Mrs. Montagu, the author of "An Eſſay on the Genius and Writings of Shakeſpear."—During a tour to Scotland, in the autumn of 1766, ſhe ſpent ſome days with Lord K., at his country ſeat in Perthſhire; and from this time much epiſtolary intercourſe and much literary gallantry ſeems to have taken place between them. We confeſs that we feel no great admiration of the learned Judge's talent for ſaying ſmart things in this way, any more than for his taſte in ornamental deſign, or for his turn for epiſtolary compoſition in general, when we find him addreſſing the lady in the following ſtrain.

"On no one thing at preſent is my heart more bent, than to have Mrs. Montagu's good opinion; and although I imagined I could write to her with as much eaſe as I could make her a viſit at her old caſte of Denton-Hall, yet, when it came to the trial, my heart failed me, and I put the buſineſs off from day to day, till I came to be troubled in mind with a ſpectre, that appeared in the ſhape of neglected duty. Unleſs for this powerful call, I bluſh to own, that probably I ſhould have fallen a ſacrifice to that contemptible virtue called baſhfulneſs.

"On the 10th day of September laſt I ſaw Mrs. Montagu carried off corporally in a poſt-chaiſe from Blaerdrummond; and yet, ſtrange to ſay, ſhe has been the chief of our *dramatis perſonæ* ever ſince. In my ſolitary walks ſhe has never ceaſed to be my faithful companion, and has inſpired me with the moſt valuable hints for my rural embelliſhments.

"Did you never obſerve, that thoſe, naturally the moſt baſhful, become by habit the moſt forward? The effect to ſurmount an obſtacle gives an impulſe, that carries one to the oppoſite extreme. This is the caſe at preſent with your humble ſervant, for he now ſays, that, were you ever ſo fatigued, you muſt liſten a little longer. A new edition of the Elements of Criticiſm is demanded, and if you approve I will add ſome remarks to the following purpoſe. In things merely ornamental nothing can do better than to copy the works of nature. Hence the beauty of Chineſe paper, imitating plants and flowers; flowered ſilks, &c. But, in things made for uſe, the parts ought to be ſo conſtructed as to anſwer preciſely their purpoſe. Such

things, it is true, may admit of ornament, but the conſtituent parts and the ornaments ought not to be jumbled together. I admit, for example, carved work on a chair, repreſenting leaves or flowers; but what is the meaning of giving feet to a chair repreſenting thoſe of a lion, or of an eagle? What do you think of tea-ſpoons made to imitate the leaf of a tree? A leaf is of all things the leaſt proper for a ſpoon. And does there not lie the ſame objection againſt a fabric for holding candles compoſed of artificial branches and leaves, with artificial birds ſitting upon them? I will not diſſemble, that my purpoſe in theſe queſtions is to draw you by degrees into a critical correſpondence. Would it be too much for me to hope for your aſſiſtance in the intended new edition of the *Elements*? I ſhould be proud to have your name conjoined with mine in that work."

To this heavy and awkward attempt at playfulneſs, the lady anſwers with real playfulneſs and ingenuity.

"I never knew (ſays ſhe) a wiſe and celebrated perſon, who was not afraid to write a letter to a trifling correſpondent; for, when ſuch a man looks down from the ſummit of his wiſdom, and the pinnacle of his reputation, upon ſo low and minute an object as a common letter, his head begins to turn, and his ſight to grow unſteady. So, Sir, take the pains and penalties with the painful pre-eminence of your elevation; whilſt I, who am on a level with ſuch matters, enjoy the pleaſure of writing without fear or wit, and the honour of correſponding with one who writes with both. Happily, whatever flows from the heart, goes moſt directly to the obtaining of that friendſhip you ſo kindly offer, and I am ſo deſirous to eſtabliſh. I am very glad there is going to be a new edition of the *Elements of Criticiſm*, as I hope the work will be enlarged. Your Lordſhip does me very unmerited honour in wiſhing my name joined with yours in that work: it would be like ſetting the impreſſion of my ſilver *thimble* beſide the *broad ſeal* of England."

"You have diſappointed me terribly (ſhe ſays, in another letter) about my notable epiſtle on the ſubject of ornament. I was in hopes it would have given occaſion to a paper war between us. I imagined you would laugh at me, quarrel with me, rally me, confute me, and do every thing but what no diſputant ever does with his antagoniſt, convince me. But inſtead of that you are mighty ſilent, and mighty civil; you put my letter quietly in your pocket, and very politely ſay, you may hereafter put ſome of my conjectures into your *Elements of Criticiſm*; but the muſes forbid that my reveries, like poor maggots in amber, ſhould there lie ſo conſpicuouſly preſerved!"

We have already remarked that Lord Kames ſeems never to have had any very ſtrong feeling of beauty in the fine arts, or much of that union of imagination with judgment, which is neceſſary to produce a taſte correct and perfect on every

ſubject. Hence the origin of his ſeveral errors in the Elements of Criticiſm, in criticizing the works of art, as well as of genius. As to the matter of ornament on houſehold furniture, he ſeems no leſs wide of the mark. He firſt lays down premiſes that have no foundation in reaſon, and then draws his concluſions as if from a mathematical axiom. The critic, who, in judging of the foot of a chair, or the leg of a table, ſets himſelf to examine if a claw of a lion or an eagle be adapted to ſupport it, might as well ſeriouſly conſider, whether the living lion, or the living eagle itſelf, might with convenience be introduced into our parlours or our drawing-rooms. The queſtion is, not concerning the actual application of animal life to houſehold purpoſes, but merely in how far repreſentations of animals or vegetables, or parts of them, may be admitted as *ornaments*, merely to inanimate objects, deſtined for the purpoſes of utility, provided that purpoſe be not obſtructed by their introduction. We confeſs that we ſee nothing in ſuch an exerciſe of the fancy at all abhorrent to the correcteſt notions of beauty or taſte. In ſupport of this ſentiment, we need only appeal to the elegant example of the ancients (ſtrikingly manifeſted in the late publications of Sir William Hamilton, on Greek or Etruſcan decoration, and the magnificent works from the preſs of the King of Naples); by which it appears, that the antient vaſes, lamps, chairs, tables, and other articles of furniture, are thrown into forms, and exhibit decorations, often fantaſtical in the higheſt degree, but yet perfectly pleaſing; becauſe, while the fancy is delighted with the variety of their ſhape, the mind is ſtill ſatisfied with the appearance of real uſefulneſs in the objects on which they are repreſented.

About the time we have already mentioned, Lord Kames publiſhed his "Remarkable Deciſions of the Court of Seſſion, from 1730 to 1752," a work eminently uſeful to the profeſſion of the law, and creditable to the talents and induſtry of the author. Soon after, alſo, the diſputes with America began to engage the attention of moſt thinking men among us; but few had the perſpicacity to ſee, or the foreſight to predict, as Franklin fairly did, all the unhappy conſequences that enſued. We have here a moſt valuable letter, among ſeveral others, from that great man to his friend Lord Kames, on this ſubject, but it is too long for inſertion; and not to inſert it entire would be to do it great injuſtice. We find, likewiſe, ſome admirable letters from Mrs. Montagu (whoſe life, we regret to ſee, has not yet employed the pen of

any biographer*), on the controverſy about the Poems of Oſſian, then newly publiſhed; alſo concerning Lord K.'s "Sketches of the Hiſtory of Man," a work which came out about the ſame time, namely, in 1774. Of this elaborate and entertaining compilation, Lord Woodhouſelee preſents his readers with an excellent account; analyſing, with great perſpicuity, the principal parts of the work, and giving a view of the various applauſe which it procured, and the controverſies and diſcuſſions in which it engaged the author; but our narrow limits, and the copious extracts we have already made, will not admit of our entering into particulars.

In 1776, in the eightieth year of his age, Lord K. publiſhed his "Gentleman Farmer," being an attempt to improve the practice of agriculture, by ſubjecting it to the teſt of rational principles. This valuable treatiſe, notwithſtanding every ſucceeding improvement, ſtill retains its credit with the public, and its importance and utility to the agricultural ſtudent. Not content with theſe unremitted efforts, he next publiſhed "Elucidations of the Law of Scotland," in one volume 8vo, in 1777. In 1780, he added another folio volume to his "Remarkable Deciſions" above noticed; and in 1781, when at the advanced age of 85, his "Looſe Hints on Education" cloſed the long catalogue of his labours. He furniſhes an extraordinary example, as his biographer truly obſerves, of "the powers of a vigorous mind, which, even at that advanced period of life, when the weakneſs of nature uſually gives, of itſelf, a reſpite from all laborious exertions, could proſecute its employments with undiminiſhed energy." The death of this eminent man, which happened in the following year, was an event that left few behind him of equal talents and ingenuity; fewer ſtill of greater diligence and vigour of character; and none who had more warmly at heart, or who had more ſucceſsfully promoted, the general improvement of the age in which he flouriſhed.

To each of the volumes of this work is added a very ample and valuable appendix. In that to the firſt volume we find, 1ſt, Some very pleaſing Biographical Notices of Scotchmen, eminent for claſſical learning, who lived from the end of the ſixteenth to the beginning of the eighteenth century; 2dly, Intereſting extracts from Lord K.'s correſpondence with literary friends, in which many very valuable letters from Dr. Reid,

* Since writing the above, we have learned that a memoir of this lady is now in the preſs, and will be publiſhed in the courſe of the ſeaſon, accompanied with a new edition of her "Eſſay on the Genius and Writings of Shakeſpear."

and his metaphyſical rival, David Hume, make a principal figure; and, 3dly, A very ingenious Diſſertation, by Lord Woodhouſelee himſelf, in defence of his friend, "On the Principles of Criminal Juriſprudence," as they are unfolded in Lord Kames's Eſſay on Criminal Law; with an examination of the theory of Monteſquieu and Beccaria, relative to Crimes and Puniſhments. Unwilling, as we are, to differ from a reaſoner, who brings forward his arguments with ſuch ingenuity, and diſſents from his opponents with ſo much candour, we are yet forced to condemn, *in toto*, the principle which he here aſſumes as the baſis of his theory. The ſubject is extenſive, and has already produced volumes; but we have room, on the preſent occaſion, to offer only a very few words, in order to evince the fallacy of this theory, and to ſhew the reaſonableneſs of every oppoſite ſyſtem.

Lord Woodhouſelee, in conjunction with his friend Lord Kames, is of opinion, that the only true and ſolid baſis, on which criminal law can be eſtabliſhed, is the *deciſion of the moral ſenſe*, and that *natural feeling of juſtice*, which himſelf, and ſome other of the Scottiſh philoſophers, have ſuppoſed inherent in the human mind. The great principle of the penal law, on the other hand, according to Monteſquieu and Beccaria, is, that the magnitude of crimes is to be eſtimated ſolely by the meaſure of injury which ſociety ſuſtains by their commiſſion; and that the only rational and important object of puniſhment is, to diminiſh their number in future. We muſt confeſs, that the ſoundneſs of this appears to us to be undeniable, and that the arguments brought forward in the preſent eſſay, by our author, ſeem to be either founded in error, or altogether unintelligible.

It cannot be unknown to our metaphyſical readers, that the oppoſite ſides of this queſtion have been maintained by philoſophers of very great name and authority; that while Locke, Berkeley, Hartley, Prieſtley, and others, have eſpouſed the ſame opinions as Monteſquieu and Beccaria, thoſe of Lord Kames and his biographer have been as pertinaciouſly ſupported by Lord Shafteſbury, Dr. Hutcheſon of Glaſgow, and Dr. Beattie. Without any invidious compariſons as to the force of intellect, admitted to belong to the different opponents, we were in hopes, previouſly to the peruſal of the preſent diſſertation, that more than enough had been done to ſhew, that the moral ſenſe never can be conſidered as an *innate* and *univerſal principle* of our nature, and therefore of no ſort of ſtability as a foundation, on which a ſuperſtructure, ſo important as that of criminal law, ought to reſt. If it be an innate principle, equally implanted in all men, we will only

aſk, how we are to account for its oppoſite and contradictory effects, not only among ſavages, but among the moſt cultivated and enlightened nations? A ſavage, for example, commits the moſt glaring atrocities, with the entire approbation of *his* moral ſenſe. An aſſaſſin in Spain or Italy, on the other hand, after obtaining abſolution from the prieſt, is informed by *his* moral ſenſe, or conſcience, that his guilt is cancelled, and that he is every way as innocent, as if he had never taken away the life of a fellow-creature. The fact is, that the moral ſenſe, or the power of conſcience, is no more an innate principle, and univerſal among mankind, than a taſte for ſpirits, or a love of tobacco. It evidently proceeds from the great law of aſſociation; a mental principle, ſo admirably illuſtrated by Dr. Hartley, and its progreſs in forming the moral ſenſe ſo perſpicuouſly detailed by Archbiſhop King, that it is in our mind ſufficient to have laid the queſtion at reſt for ever. Thoſe, however, who delight in metaphyſical diſquiſition, will purſue, with pleaſure, the eſſay of Lord Woodhouſelee. He has laboured to eſtabliſh an oppoſite propoſition; and if they do not give him credit for the ſoundneſs of his deductions, or admit, as the lawyers ſay, that he has "made out his caſe," they will admire, at leaſt, the ingenuity of his illuſtrations, and applaud the preciſion and perſpicuity of the language in which they are conveyed.

The appendix to the ſecond volume contains a ſtill richer collection than that above enumerated, of letters drawn from Lord Kames's literary correſpondence—we mean the letters of his different friends; for of *his own letters* to others few ſpecimens have been preſerved; at leaſt very few are given in the preſent work, and theſe certainly of inferior merit. 1ſt, There are ſeveral from Dr. Tucker, on various ſubjects of political economy, and ſome of them written in his very beſt manner; 2dly, From the celebrated Dr. Black of Edinburgh; from Dr. Walker and Sir James Naiſmith, on Natural Hiſtory; 3dly, From Dr. Reid and Mrs. Montagu, on miſcellaneous topics, moſt of which have uncommon merit; and, 4thly, Obſervations on the unjuſt cenſure, paſſed by Warburton and Voltaire, on Lord Kames's critical writings; together with others, by Lord Gardenſton, on the ancient Engliſh drama.

We ſhall now proceed to make a few ſtrictures on this inſtructive work, ſuch as impartial criticiſm will not ſuffer us to withhold from our readers. The principal fault which we have to find with the author, is, that he has ſomewhat failed in delineating his illuſtrious friend in one point, in which biography ſhould never be deficient, and that is, in

exhibiting a picture of the man. The general figure of the lawyer, the philoſopher, and the ſcholar, we ſee diſtinctly traced, and, on many occaſions, richly coloured; but concerning Henry Home, as an individual, we learn greatly leſs than we could wiſh, or might reaſonably expect from ſuch a pen. We are told, for example, by Lord W., who enjoyed much of the private converſation of his friend, that he had both wit and humour, and a playful vein of fancy. Yet of his humour or his wit next to nothing is recorded; few of his letters are preſerved, and none of his familiar converſations are delineated. In a word, we deſiderate ſome portion, at leaſt, of the thouſand *good ſtories*, and characteriſtic anecdotes, to which ſuch a character muſt inevitably have given birth, and with which a mere goſſipping biographer would have filled half his volumes.

Without doubt there is no ſource from whence a biographer can more uſefully draw his materials than from the confidential letters, and familiar converſation, of a man of genius. In writing to his friends, he naturally touches on all the important and intereſting objects that occupy his thoughts; he records the impreſſions which they make upon him; and he deſcribes the views which they ſucceſſively open to his mind. In converſing with them, in the ſame way, he conveys the juſteſt idea of his temper and moral character; he diſcovers the nature of his thoughts; his habits of aſſociation; his quickneſs of apprehenſion; and a thouſand other peculiarities of his intellectual character. In one or other of theſe ſituations, therefore, and, if poſſible, in both, a judicious writer ſhould be anxious to repreſent his hero. What is all that Middleton has told us in his life of Cicero, Maſon in his life of Gray, or Hayley in his account of Cowper, if it were not for the incomparable letters that are preſerved of each of thoſe celebrated individuals? And in ſpite of all that is unmeaning in the goſſipping of Plutarch, and all that is ludicrous and injudicious in the converſation-pieces of Boſwell, where do we find ſuch intereſting, nay, ſuch admirable tranſcripts of character, as they both contrive to repreſent? It is remarkable how few biographers have ſucceeded in the art, which Montague ſo truly aſcribes to Plutarch, *Qui ſçavoit* (ſays he) *peindre les hommes en déſhabillé.* Yet no candid critic we think will, in other things, compare the biographical talents of either Plutarch or Boſwell with thoſe which Lord W. has here diſplayed.

There is yet another fault which we would find with this able production, namely, that, in reſpect to the principal figure of the piece, it is too encomiaſtic. We are aware,

that ſome allowance ſhould always be made for the partialities that naturally beſet a writer for the particular character he undertakes to deſcribe, and ſtill more for ſuch as are excited by early veneration, and by perſonal friendſhip. But againſt ſuch impreſſions a vigilant biographer will naturally be on his guard. In the preſent inſtance, we apprehend, that but one ſide of the character of Lord Kames is ſet forth. It is conſiderably more perfect than it could have been in the original; and, being in ſo far out of nature, we cannot help feeling the wiſh, that *both* ſides of the picture had been preſented to our view. Virtues and imperfections in the intellectual character are like light and ſhadow in the natural landſcape, and are formed to ſoften and to relieve each other. That delineation, whether moral or material, will always be found to pleaſe the moſt, which approaches the neareſt to truth and nature.

In reſpect to the ſtyle of the work, it is ſuch as juſtly entitles it to a place in the higheſt ranks of Engliſh compoſition. It is perſpicuous yet forcible, unambitious of ornament, yet highly attractive. It has none of the prettineſſes, or, as Horace calls them, the "purple patches" *(purpurei panni)* of rhetorical embelliſhment. It is among the very few inſtances we have met with, among modern writers, of a ſtyle which completely draws the attention to *things* rather than to *words*. Like that of Cæſar's Commentaries, it poſſeſſes a ſort of tranſparency, through which the object, whatever it be, is clearly diſcerned, without our being for a moment attracted to the medium through which it is conveyed. Were we to object to any thing reſpecting its general character, it would be to too great a length or involution of ſentences, which ſometimes occurs, and fatigues the ear. As to occaſional ſlips and inadvertencies, a critical ſcrutiny will diſcover them, in almoſt any compoſition, if narrowly examined; and ſome inſtances we have not failed to notice above in the courſe of our extracts. A few Scotticiſms have alſo ſtruck our eye: for example, "the whole letter is *a banter*, from beginning to end," for "a piece of irony from beginning to end;"—"Proceſſes," uſed in a general ſenſe for "law-ſuits;"—"Scots," for "Scotch, or Scottiſh;" a term which, in ſpite of the example of Hume, we are glad to ſee, is now wholly diſuſed by good writers. Here and there, alſo, there is a miſapplication of the *prepoſitions;* a fault of all others the moſt common with Scottiſh authors. Such blemiſhes, however, we conſider as mere ſpecks in a beautiful ſurface, which it will require but a ſlight degree of attention in the author to remove.

In regard to the appendixes, we omitted to mention, in ſpeaking of them, that they would be improved in another edition, if they had marked, at the top of each article, the page of the text to which they refer. Reference is made only from the text to the appendix, inſtead of being made reciprocally from both. From this circumſtance, we ſhould almoſt be induced to conclude, that the appendixes were printed *before* the text, which muſt neceſſarily have occaſioned the omiſſion; a thing, we underſtand, not uncommon in ſuch works.

Theſe few ſtrictures, which we have made with freedom, but alſo with perfect candour, the ingenious author, we are perſuaded, will take in good part. The ſpace allotted to the review of the book, and the copious extracts that are made from it, will convince him of the high place which it holds in our eſtimation. And to this we may add, and we believe with juſtice, that, with the exception of the very few defects above pointed out, ſo perfect and ſo inſtructive a ſpecimen of biography, in the beſt and moſt extended acceptation of the term, has not come under our review ſince the commencement of our critical labours.

The Criſis. By the Author of "Plain Facts, or a Review of the Conduct of the late Miniſters." Third edition. 8vo. Pp. 115. 3s. Stockdale, Pall Mall. 1807.

THE pure ſpirit of a true-born Engliſhman breathes in every page, in every line, in every ſentiment of this admirable tract, which ſhould be circulated throughout the Britiſh empire, and, if poſſible, read by every one of its inhabitants. The intelligent author, with the comprehenſive mind of a ſtateſman, contemplates the awful ſituation in which his country is now placed, appreciates the dangers with which it is threatened, and preſcribes the means by which they may be either averted or repelled. The cauſes, too, which have reduced us to this ſituation he has carefully inveſtigated, and fully underſtands. Nor has the deep attention which he has evidently paid to the character and views of Buonaparte been leſs profitable, or leſs productive of ſucceſs. He comes, then, to the diſcuſſion of one of the moſt important topics which ever engaged the attention of Engliſhmen, with a mind well ſtored with every requiſite for the purpoſe; and he has accordingly treated it in a moſt maſterly and commanding manner.

Adverting to the ſituation of Buonaparte, when advanced into the heart of Poland, he juſtifies the concluſions which we drew from it at the time.

"Mankind is ſo apt to reaſon from reſults, to be dazzled by the glare of proſperity, and to call that wiſe which turns out to be ſucceſsful, that it is ſcarcely poſſible to prevail on them to contemplate, with any portion of ſober reflection, events ſuch as have lately ariſen. It muſt, nevertheleſs, be obſerved, and indeed at the time it was univerſally admitted, that Buonaparte's preſumptuous imprudence implicated him, for ſeveral months, in a poſition which was full of difficulty and hazard. He was in a moſt embarraſſing and precarious dilemma. From his domeſtic reſources he was ſeparated near a thouſand miles; he was ſurrounded by ſtates which had been delivered up to the devaſtations of his troops, and which, had he ſuſtained any ſignal reverſe, would inſtantly have been in arms againſt him; and he was oppoſed by an army, which, although inferior in numerical force, impelled by gallantry and directed by ſkill, maintained an equal conflict, and held him completely in check. His battalions, which, for the laſt few years, had always been accuſtomed to advance, and, in advancing, eaſily to ſurmount every obſtacle as it preſented itſelf, muſt have been ſomewhat mortified and diſpirited at an interruption, which was not of an evaneſcent nature, to be removed by a temporary additional exertion, but which, during a long and active campaign, reſiſted the utmoſt efforts of the bravery of his troops, and the tactics of his generals.

"It does awaken moſt melancholy feelings, feelings verging towards deſpair, when we reflect what, at ſuch a momentous period, an auxiliary force might have accompliſhed, and what, from the want of ſuch an aid, has been irrecoverably loſt. The Corſican chief, who, with his ruffian but organiſed hordes, had been for ſo many years the terror and the ſcourge of the faireſt portions of the civilized world; the ravages of whoſe deſtructive ſword had been felt in every branch of human induſtry, and in every receſs of human enjoyment; who had ſubverted every civil inſtitution, and diſſolved every ſocial tie; who had deſpiſed the prejudices and trampled on the rights of mankind; who had dethroned kings, and exterminated people; who had mutilated the beauty, and ſhaken even the conſtitution of nature; this man, the eternal curſe and foe of his ſpecies, was, not merely for a day, not merely for a week, but for ſeveral months, ſo ſituated, that had there been a particle of vigour or generoſity, or even of prudence or precaution, left in the Auſtrian councils, as far at leaſt as moral reaſoning can warrant an inference, might have been overthrown.

"If the Ruſſians and Pruſſians were of themſelves ſufficient to arreſt Buonaparte's progreſs, and even to contend with him for victory in the field; if, in their numerous conteſts, each party claimed with equal pretenſion the aſcendancy; if Buonaparte, inſtead of fulfilling his gaſconading promiſes, was reduced to the miſerable expe-

dient of ſubterfuge and falſehood, in order to ſuppreſs the truth of events, and to keep down the ſpirit of inſurrection, which was every day threatening to break out in the north of Germany; it is very evident, that the acceſſion of the military ſtrength of Auſtria to that of the allied army would have inſured his total diſcomfiture. Unfortunately, however, Auſtria bore a more rooted antipathy to Pruſſia than to France; and, in obedience to this malignant paſſion, generated in diſtant times, but which actual circumſtances might have moderated, ſhe ſecretly rejoiced at the total abaſement with which her rival was menaced. The ſubjugation of Pruſſia was an event ſo palatable to her feelings, that ſhe preferred incurring, in her turn, the riſk of a ſimilar fate, to any interpoſition, which, by the reinſtatement of the houſe of Brandenburg, would not only have ſecured her own future independence, but might have recovered for her whatever has been ſevered from her empire, in all the diſaſtrous wars which ſhe has waged in the courſe of the laſt fifty years. Reduced and humbled as Pruſſia was, and ſuing on all ſides for aid, Auſtria might have negotiated on her own terms. She might, by the expulſion of Buonaparte from the old German empire, have reſtored, in its full ſplendour, the Germanic conſtitution, and for ever have conſolidated her aſcendancy and her fame."

How ardently did we preſs the neceſſity of this conduct on Auſtria! how ſtrongly did we point out to her the fatal conſequences of inactivity! She neglected the moſt imperious dictates of a preſervative policy, ſhe ſacrificed her ſecurity to a paltry ſpirit of revenge, and ſhe has voluntarily ſunk into the degraded ſtate of a vaſſal to the Corſican Uſurper, holding her tottering power by the frail tenure of his forbearance. The author next proceeds to condemn, with equal juſtice, "the inexplicable remiſſneſs of our own government," who might, as he truly obſerves, have made amends for the torpor of Auſtria, by ſending an army of fifty thouſand men to fall on the rear or on the flanks of the French army, which would have turned the tide of victory, and have totally changed the face of affairs on the Continent of Europe.

In anſwer to thoſe *liberal* gentlemen, whoſe delicate ears, like thoſe of Mr. Whitbread, are offended at the harſh expreſſions of truth, when applied to the ferocious Uſurper, who has expelled truth from his dominions, and eſtabliſhed in her ſtead the infernal empire of "the father of lies," perſonified by himſelf, we ſeriouſly recommend the following plain but cogent arguments.

"Had Buonaparte uſed his fortune with any degree of moderation, he might have been entitled, if not to the applauſe, at leaſt to the gratitude of mankind. Had he made an *honeſt* uſe of it, and been as ſedulous to reſtore, as he has been zealous to deſtroy, his memory

would have been embalmed in the everlaſting gratitude and veneration of his ſpecies. His friends exclaim, But why abuſe him? Why call him by degrading names? Why not allow him at leaſt that merit, which no one in juſtice can deny him? Nor am I at all inclined to refuſe him what I conceive to be his due. I may differ with others about the meaſure, which, in many reſpects, muſt ever remain matter of judgment and opinion. Nor do I pretend to ſcrutinize into the hidden receſſes of the human heart. I know that we cannot analyze it like a mineral production; that we cannot eſſay it as we can a piece of gold; that we cannot accurately ſeparate the droſs from the finer particles, or eſtimate its value in carats and grains. Still there are viſible moral effects by which its intrinſic worth may be calculated, and by theſe I judge. Am I then to be told, that I injure the cauſe of virtue, when I deſignate vice by thoſe epithets which beſt expreſs its deformity? Am I to be told that I injure the cauſe of my country, by making my countrymen familiar with the character of its bittereſt foe, and by holding up to their juſt abhorrence and indignation, a being who has added more to the ſum of human affliction than any other ſcourge that ever infeſted the earth? Is it only low wickedneſs, regulated by vulgar contrivances, and limited to the caſual deſtruction of a few obſcure individuals, that is to be expoſed to public execration; and is the mighty deſtroyer of nations and laws, of commerce and arts, of juſtice and religion, to retain his uſurpation, and to purſue his profligate career, impervious to reproach? I may lament, I may dread, but am I bound to reſpect that power which has been founded in violence and fraud, and which can only be preſerved by the terrors and the havoc of military deſpotiſm? Am I bound to eſteem, or venerate, or love, the members of an obſcure and rapacious family merely becauſe they have been ſharers in the ſpoils of one great delinquent, who has inveſted them with the rights and property of others, and who, inſtead of denominating them by their legal names, and confining them to their proper ſtations, has decorated them with the nobleſt titles, and raiſed them to the moſt elevated offices? Am I bound to reſpect a court, where the ſovereign is a uſurper of mean extraction and profligate morals, and who is ſurrounded by courtiers as vulgar, and as infamous as himſelf; where honour and virtue are equally ſcandalized, and where a ſyſtem of morals is exhibited, from which all decency, or elegance, or refinement, is totally excluded; where there is nothing for honeſty to approve, or for gentility to imitate; where the women have formerly followed the profeſſions of milliners, players, opera-dancers, bawds, and ſtrumpets; and where the men have figured away in the equally reſpectable characters of ſhopmen, fiddlers, hair-dreſſers, low clerks, gameſters, and common ſwindlers? Am I to reſpect ſuch things, becauſe they have ſhouldered their ſuperiors from their places, and, tricking themſelves out in the frippery which many of them once ſold, they impudently ape the manners of the ancient and dignified claſſes of ſociety? No! As long as I

retain the birth-right of a Briton (and when that is gone I care little what elſe follows), never will I ſo ſcandalouſly proſtitute my pen, or pervert and confound the terms of language. In this country we have ſtill a free preſs, and wretched indeed would be the lot of mankind, if the arm of power could univerſally ſtifle the voice of truth, and if vice could always extort from ſubdued humanity the panegyric to which virtue alone has a claim. I judge Buonaparte by the faireſt of all criteria, the general tenor of his acts: I appreciate his merit by the inherent qualities which he diſplays: and as long as I am bleſſed with the faculty of ſpeech, thinking as I do, that he is deſerving of the bittereſt execrations, I will never aſſociate any thing honourable, or virtuous, or truly great, with his name."

Let Britons cordially unite to preſerve the only free preſs at this time exiſting on the face of the globe, and let them employ it, without fear and without reſerve, in depicting vice in its proper colours, in giving to her followers their proper names, and in calling a villain a villain, whether he diſgrace a cottage or a throne. To that preſs are *we* indebted for many of thoſe bleſſings which our free conſtitution imparts; and to it may the people of other ſtates be indebted for the preſervation of the laſt remnants of civilized manners, of enlightened policy, of manly courage, and of rational liberty, which are ſtill to be found within the confines of Europe.

All the author's reflections on the neceſſity of adopting a radical change in our conduct to neutral powers, and a ſyſtem of retaliation in relation to the French, are highly judicious; and moſt happy are we to obſerve, that they are in perfect uniſon with the ſentiments and feelings of the preſent miniſters, who have actually purſued the very meaſures which he recommends. The tendency of our former impolitic and ſuicidal conduct is thus forcibly pourtrayed.

"All neutrals have, throughout this war, been ſuffered to trench, more or leſs, on our maritime rights. Their encroachments have been, generally, progreſſive; but the Americans, in particular, have been permitted to carry them to an extent, which has amounted both to a contempt of our power, and a total diſregard of the honour of our flag. They have been allowed to range, without moleſtation, wherever their enterpriſe or their avarice has invited them; and, by the moſt groſs and ſhameleſs frauds, to cover the property of our enemies, and to adminiſter to their moſt imperious wants. Our unexpected forbearance has begotten in them a ſpecies of inſolence, which it has been long neceſſary to repreſs. They now venture to talk to us in a tone, as if not only the privilege of action, but the power of chaſtiſement, reſided with them. They have preferred pretenſions, which till lately were never heard of, and have

urged them with a pertinacity which they never would have dared to manifeſt, had not our unaccountable acquieſcence in their gradual attacks encouraged them to proceed. If the right of ſearch has not been formally abandoned, it has been exerciſed within ſuch narrow limits, that its efficacy is deſtroyed; and the immunities which neutrals have at length aſſumed, amount to an almoſt total liberation from reſtraint.

"The veſſels of ſtates, ſtyling themſelves neutral, are now ſuffered to trade with the colonies of our enemies, with ſuch ſlight moleſtation; the right of ſearch or detention is ſo little inſiſted on, and ſo eaſily evaded by the unequivocal frauds which are practiſed, that it is become an act of uſeleſs trouble, and had better be altogether relinquiſhed. Theſe veſſels, which we know are laden with what till recently was ever regarded as contraband property, may now navigate the ſeas without danger of confiſcation. Thus, although not actually at war with us, they contrive to injure us, according to their means, in a far more ſerious way. They are the ſecret agents who diſtribute wealth to our oſtenſible foes. By keeping up a conſtant intercourſe with their colonies, and carrying on with them an extenſive and deſtructive commerce, they materially aſſiſt them in cultivating thoſe reſources which are among the chief ſinews of war. The modes which they practiſe have been ſufficiently expoſed by the forcible and ingenious author of 'War in Diſguiſe;' a work which has been too generally read to render any particular account of their proceedings neceſſary here. I ſhall only therefore juſt curſorily obſerve, that, arriving at the numerous colonial ports of our declared enemies in ballaſt, or, at moſt, with a cargo of lumber worth a few hundred pounds, they return laden with the moſt valuable productions. Falſe bills of lading are eaſily prepared; falſe oaths are readily made; and thus fortified, they boldly ſet ſail for France, Spain, or Holland, where they deliver the cargo, from the planter to whom it in reality belongs, to the merchant to whom it is in reality conſigned. They can, if they are deſirous, avoid even their preſent trifling riſk; for it was matter of convention between the late government and the American ſtates, that cargoes of the above deſcription, on being landed in an American port, and paying a ſmall duty, ſhould be exonerated from all detention by our cruizers, and permitted to proceed without moleſtation wherever they thought fit. In this way has the commerce of our enemies been aſſiſted, and that of Great Britain injured."

Such wretched infatuation ſurely never before marked the conduct of any enlightened ſtate. It has very often been obſerved by us, during the French revolution, that the party who oppoſes ordinary means of defence to extraordinary means of attack, muſt, of neceſſity, fail in every conteſt; and from this incontrovertible truth we have deduced the neceſſity of fighting our unprincipled foe, to a certain extent,

with his own weapons. In purſuance of this principle our author thus reaſons with irreſiſtible force.

"The law of nations muſt, from its very conſtitution, be purely conventional. Over the actions of independent ſtates there can be no ſovereignty. There can be no permanent tribunal, to which they can appeal for redreſs: there can be no judicature to adjuſt their diſputes, or to puniſh their tranſgreſſions. If, therefore, in the civilized parts of the world a code of laws has gradually grown up, and has been generally acknowledged, it has been from a ſenſe of its utility, and from a conviction of the convenience which has reſulted by abſtaining from its infraction. It was, no doubt, while it laſted, of infinite benefit to mankind. It has frequently prevented hoſtility; it has always mitigated the havoc of war, and facilitated the return of peace. By moderating the paſſions of men, and ſetting up boundaries which were reſpected by common conſent, and which even an hoſtile ſtate was rarely provoked to diſregard, it imparted to the efforts of an antagoniſt a character of juſtice and clemency, which diveſted him of the violence of ferocious hatred, and aſſuaged the fierce animoſity of national contention. By tempering the malignant ſpirit of enmity, its fatal effects were diminiſhed, and its reſentments more eaſily appeaſed. Even amidſt the moſt melancholy ravages with which wars were occaſionally attended, individuals of adverſe communities regarded each other with ſentiments of humanity. They fomented no feeling of rancorous revenge; and the moment peace was reſtored, the wounds which had been inflicted were at once healed, and even the memory of them was obliterated.

"But an enemy has now ſtarted up, who is evidently determined to force back ſociety to the barbarous doctrines of ſavage and untutored life, and completely to expunge from the inſtitutes of public law every maxim by which man, in his civilized ſtate, has been hitherto controuled. The ravages of this cruel ſpoiler are only to be reſiſted by the arms which he himſelf employs. And the ſooner he is repelled, the better for ſuffering humanity; for not till then can they hope to be reſtored to the enjoyment of thoſe privileges, or the protection of thoſe laws, under which they have been accuſtomed to live, and from which their moſt valuable bleſſings have been indiſputably derived.

"Thus, with whatever reluctance and grief, we abſolutely muſt, in our own defence, and as the laſt reſource left to bind down our antagoniſt to ſome ſtate of reaſonable ſubordination, ſuſpend the operation of public law. We muſt impede the irregularity of his incurſions, by letting him feel the extent of the penalty which he is ſtriving to inflict on us, and thus compel him to abandon the profligacy of his career. What in him is the baſeſt and moſt wanton depravity, is reduced in us to nothing more than juſtifiable retaliation. It is, in fact, the only mode by which we can reſcue ourſelves and others from impending evils of no light complexion. It is only by a prompt and bold interference, that what has been loſt can be retrieved. If

we continue to yield much longer, recovery may be placed beyond the horizon of hope. When we have driven him back within the preſcriptive confines of juſtice, we, who only overleaped them in his purſuit, ſhall voluntarily return, ſatisfied with the proud diſtinction of having reſtored to the practice of chriſtian nations the doctrines of civilized and ſocial exiſtence."

He then applies this principle to the conduct which it becomes us to obſerve, and which, in fact, has ſince been obſerved by our miniſters, in order to ſtop all neutral intercourſe with France and her allies; and his arguments in ſupport of it are moſt cogent and convincive. In the following paſſage the author aſſigns the true cauſe of the rapid growth of French power, and ſuggeſts the only means for counteracting its fatal effects.

"The power of France has grown up on the continent chiefly from the cowardice, treachery, and ſtupidity of thoſe ſtates which have been ſubdued; but partly from the miſmanagement and ſupineneſs of this country. Such has been her unexampled ſucceſs, that all reſiſtance, except ours, is already cruſhed; and ſhe has certainly become ſufficiently formidable, even to this laſt barrier againſt univerſal dominion. Danger is not to be avoided by glancing at it ſideways. If we wiſh to eſcape it, we muſt not diſguiſe it by optical deceptions: we muſt look it full in the face, and minutely examine it in all its properties and parts. And if we thus ſurvey it, we muſt confeſs it to be great. But if our adverſary has powerful means at his diſpoſal, and is actuated by a fixed determination to exert thoſe means in the way moſt likely to prove fatal to us; we have the conſolation to know, that we are alſo bleſſed with powerful means, and with reſources which, if properly called forth and applied, are not only completely adequate to the maintenance of our independence, but to impreſs on his mind a conviction that we are more than equal to him in the conteſt. But to effect this, no timid policy, no ordinary exertion, will be ſufficient. We muſt be ſtrenuous in our reſolutions, energetic in our operations. Diſcarding the tameneſs of heſitation, we muſt boldly ſtep forth to action, erect in countenance, firm in our advances, and clad in the ſtouteſt armour of defence,—the juſtice of our cauſe. By making the country intimately acquainted with its real ſituation, we muſt infuſe into its population that ſpirit which is commenſurate with the difficulty and the magnitude of the occaſion. By ſo doing, by explaining every thing, and concealing nothing, we ſhall familiarize them with the contemplation of thoſe great ſacrifices to which they muſt be called upon to ſubmit, and which can alone ſecure a triumphant iſſue to the arduous ſtruggle in which they are embarked."

He then adviſes ſuch an augmentation of our military force as would be equal to combat the ferocious hordes which

Buonaparte might pour upon our coaſts, in the event of his eſcape from the vigilance of our fleets. And he ſhews that we are provided with means of defence which no other country can boaſt.

"Regarded as to means of defence, this country is, perhaps, beyond every other on earth calculated for reſiſtance. It is in poſſeſſion of every advantage which can enable it to aſſert, or which can tend to confirm and perpetuate, its independence. Surrounded by the ſea; furniſhed with innumerable ſtrong poſitions; abundant in population; fruitful in ſoil; inexhauſtible in wealth; a free government; and, above all, a reſolute, high-minded, and warlike people; a people generous as they are brave; impatient of domeſtic uſurpation; and indignant at the thoughts of foreign ſlavery; equally ſignalized in arts and arms; devoted to their religion from the conviction of reaſon; enamoured of their laws, which have been acquired by their blood; indiſſolubly attached to their cuſtoms, and averſe to thoſe of foreign lands; anxious to acquit themſelves of thoſe ſacred obligations, which belong to them as the members of a great community; inſpired by the example of recent achievements; and whoſe hiſtory unfolds to their imitation a ſeries of heroic exploits: with ſuch a people, a wiſe and paternal government can accompliſh every thing. The materials are at hand, and if not found anſwerable to the occaſion, the fault will lie in the uſe to which they are put. It is my firm and unalterable opinion, that, if this country ſhould ever fall, the blame will not belong to thoſe who are ruled, but to thoſe who rule."

This, though a flattering, is a true picture; and in the opinion declared in the laſt ſentence we heartily concur with our author; and if we do fall through the miſconduct of our rulers, it will be from their neglect of this political truth, that it is their duty to lead, and not to be led by, the people. Having exhibited the picture of this country as it now *is*, he next exhibits an equally correct repreſentation of what it *would be* were it conquered by France.

"When we conſider what would be our lot, ſhould we be ſubdued by the preſent government of France, there ſurely is enough to awaken caution, and to rouſe activity. When we recollect the threats which our adverſary has uttered againſt us, and figure to ourſelves how infinitely thoſe threats would be ſurpaſſed by his acts, we ſurely can regard nothing as a hardſhip which contributes to our ſafety. No pen can deſcribe, nor can imagination well conceive, the miſery of our fate, if we were once at the diſpoſal of the tyrant of France. The ſufferings of other countries, which have baſely received his yoke, have been ſufficient to harrow up the heart, and to wring the very ſoul with anguiſh; yet mild have been their ſufferings, to the horrors of that deſtiny to which we ſhould be doomed to ſub-

mit. Their calamities have chiefly ariſen from the temporary indulgence of baſe paſſions, from the licentiouſneſs of victory, the avarice of plunder, or the diſſipation of pleaſure. Having favoured rather than oppoſed Buonaparte's ſucceſs, they have been treated more with a feeling of contempt excited by weakneſs, than with a feeling of revenge, provoked by reſiſtance. But we have acted a worthier part. We have not only been the oppoſer, but the rival of France. In feats of proweſs we have equalled her; in every thing elſe that is laudable we have ſurpaſſed her. Our cauſe has been ſanctified by its juſtice, and has embraced every benefit which dignifies or embelliſhes the bleſſings of life: her's is founded in uſurpation, and has been maintained by every atrocity of which human nature can be guilty. We have aimed at the perpetuation of civil ſociety; ſhe has nearly completed its ruin. Againſt the entire fulfilment of her deſigns, we have been, and ſtill continue to be, a ſolitary obſtacle. In proportion as that obſtacle has been effectual, has the rancour of vengeance been kindled in her unrelenting breaſt; and, that obſtacle removed, ſhe would ruſh upon us with all the fury of which her diabolical nature is capable. As we have been worthy of her eſteem, ſo have we exaſperated her reſentment. As our defence has been glorious, ſo would our chaſtiſement be ſevere. It would be the purport of our new maſter, totally to extinguiſh every noble or manly feeling; to train us to burdens and ſtripes; to break us in to the endurance of his diſpenſations, by ſubduing every humanized ſentiment of the ſoul. Our monarchy would be ſubverted; our royal family, our biſhops, our nobles, our judges, our moſt diſtinguiſhed naval and military officers, our chief commoners, would be barbarouſly butchered; our remaining gentry, our yeomanry, our peaſantry, would be reduced to the moſt galling and abject ſervitude. Add to this, the profanation of our altars; the abolition of our laws; the deſtruction of our courts of juſtice; the total ruin of our agriculture, our commerce, our manufactures, and our arts. We might weep over the recollection of former happineſs; we might mourn over the tomb of departed greatneſs; but uſeleſs would be our tears, and unavailing our regret: they would only expoſe us to freſh indignities, to the taunts and mockery of our fell deſtroyers. No longer would the houſe of an Engliſhman be his caſtle, no longer would it be a ſanctuary under the protection of the conſtitution. Neither this nor any other privilege would continue to exiſt; but every thing that we have been taught to venerate or love would be indiſcriminately delivered up to the conſuming rapacity of plunder, the groſs appetency of luſt, and the exterminating rage of tumultuous revenge. Every deſcription of property would be wreſted from us; not a ſhadow of perſonal freedom would remain; and, whilſt our women were abandoned to the promiſcuous embraces of a brutal ſoldiery, the blood of our parents and our children would moiſten the invader's ſword. Every baſe and baleful paſſion would be allowed an unreſtrained courſe, and the infernal agents of the deſpot's will

would be recompenſed in proportion as they diffuſed the havoc of his vengeance."

This is not an overcharged picture; we may rely upon it, that even worſe than this would be our fate, were we baſe enough to be conquered by the French; and that nothing ſhort of our total extermination as a people would ſatisfy the brutal vengeance of the blood-ſtained and blood-thirſty Corſican. The author, in placing our true ſituation before us, gives the following ſalutary admonition to thoſe who are weak enough either to wiſh or to hope for a ſpeedy peace with Napoleon Buonaparte.

"Many there are, I know, who are ſilly enough to cheriſh hopes of a ſpeedy peace: ſome there are, who, from ſelfiſh views, are wicked enough to wiſh to purchaſe that event at any price. How indeed is it to be brought about, except by the debaſement of our honour, and the capitulation of our rights; by the acknowledgment of Buonaparte's hoſt of vagrant kings, and the ſurrender of that high political aſcendency which we have hitherto ſo proudly maintained? Even with a ſubmiſſion to theſe mortifications and diſadvantages to aid us in its accompliſhment, could we hope to inſure its duration? It is abſurd to entertain ſuch a notion. We ſhould only be the ſlaves of our baſeneſs, or the dupes of our credulity. We can never live on terms of friendſhip with the preſent government of France. The hatred of her tyrant is too deadly, the cauſes of that hatred are too deep-rooted ever to admit of repoſe to his malice, when we are the ſubject of his meditation. We may conſent to a truce; we may agree to a treaty; but we can never conclude a ſolid and cordial peace. Never can we expect the rancorous reſentment with which he ſurveys us to be immerged in oblivion, or diſarmed of its ſting. He too well knows that his ſecurity depends on our deſtruction. As long as we continue to hold out the example of ſucceſsful valour and freedom to Europe and to France, he is too well aware that he can never be ſafe. Of ſuch an example he dreads the contagion. Whilſt we are proſperous and happy, we can never tranquillize his fears by becoming the object of his ſcorn. Our happineſs makes his crown totter on his brow, and undermines the periſhable foundations of his throne. Our proſperity is a thorn which is perpetually feſtering in his ſide; it is a gangrene which ulcerates his paſſions, and corrodes his heart. As long, therefore, as he lives, we muſt be prepared for war. We muſt baniſh from our thoughts all ſordid and reptile views, and aſſiduouſly cultivate thoſe maſculine virtues, which, by rendering us converſant with danger, will enable us to face it undiſmayed. We muſt nouriſh our courage with the wholeſome aliment of endurance. We muſt foſter the cardinal virtue of patience. There is frequently more intrepid fortitude diſplayed in the period which precedes the attack, than in the criſis which encounters it. The latter may be a momentary act of deſperation; but the former beſpeaks

that true expanſion and ſublimity of ſoul, which can contemplate peril under all its modifications with undaunted reſolution."

If every Briton were impreſſed with theſe manly and patriotic ſentiments, we ſhould have nothing to fear though the whole world were combined in arms againſt us. It was this ſpirit which gained the victories of *Azincour*, *Creçy*, and *Poitiers*; it was this which animated a WOLFE to deeds of glory; it was this which wreathed the brows of *Nelſon* with never-fading laurels! It was the *abſence* of this ſpirit which recently made us almoſt deſpair of our country, and it is *its re-appearance* which has now revived our hopes and enlivened our expectations.

In a poſtſcript the author enters into an able defence of the conduct of miniſters in ſeizing the Daniſh fleet. It was indeed a maſter-ſtroke of policy, which for wiſdom of conception, and vigor of execution, is, all circumſtances conſidered, without a parallel in our hiſtory. It reflects infinite honour on the cabinet, and exhibits an infallible mark of a ſtrong and able government—ſuch a government as the times imperiouſly requires. We perfectly agree with our author in the expediency of carrying on a moſt active ſyſtem of offenſive warfare. Nothing is ſo impolitic and ſo dangerous as a ſyſtem *merely defenſive*. It diſcourages our own troops, and is injurious to diſcipline and ſubordination; while it tends to inſpirit our enemy, who will always incline to impute our forbearance either to fear or to inability. The plan of operations here recommended is entitled to attention.

"The poſſeſſion of the Daniſh fleet has at once added a conſiderable numerical force to our navy, which we ſhould haſten to convert to the moſt beneficial purpoſes. This acquiſition has been, by a particular ſet of people, moſt ridiculouſly undervalued. The truth however is, that many of theſe ſhips are quite new, and, although not ſo elegant in their form as our own, they would, when manned by Britiſh ſeamen, be able to keep the line, in an engagement, as well as any others. Some, which are not ſo fit for this ſervice, might be made uſe of as tranſports, by which much time would be ſaved on any emergency when this deſcription of veſſels was wanted, and a conſiderable reduction in hire would be alſo effected. The third claſs, which would be leaſt calculated for the open ſea, might be fitted up in different havens as floating barracks, on board of which from 10 to 15,000 ſoldiers might be conſtantly embarked. This body might be changed every two or three months, ſo that we ſhould always have a force ready to undertake any ſudden enterprize, and the whole of our army would, by degrees, be habituated to a ſea-faring life. Under proper regulations, theſe barracks would be

attended with leſs expence than thoſe on ſhore, and might be rendered fully as healthy and convenient.

"Another object which, in my opinion, ſhould never be abſent from the contemplation of our government, is the deſtruction of Boulogne, and of every other harbour or fiſhing town which is expoſed to our annoyance along the whole range of the French coaſt. Various reports have been circulated about the flotilla at Boulogne being in a decayed ſtate. I have heard a very different account, and which I am confident approaches much nearer the truth. Nor is it to be ſuppoſed that Buonaparte, after having expended ſuch an immenſe ſum in their conſtruction, would ſuffer them to periſh, by withholding the trifling ſum which would be requiſite to keep them in repair. But if they were even in a ſtate of rottenneſs, I would ſtill attack them in that ſtate, becauſe if we can once prove to France and to this country that the baſon of Boulogne, where the means of invaſion muſt be chiefly aſſembled, is within our reach, that queſtion, which, with the increaſed power of Buonaparte, muſt be viewed with increaſed anxiety by us, will be in great meaſure diveſted of its importance. And that this deſirable object may be effected by the rockets which have been ſo ſucceſsfully uſed at Copenhagen, and to which the ſkill and ingenuity of Mr. Congreve have given ſo ſure a direction and ſo aſtoniſhing a range, I entertain very little doubt."

Aware however of the liberal ſpirit of the age, the author thinks it neceſſary to anticipate, and to anſwer, the objections which he ſuppoſes may be urged againſt his *illiberal* plan for annoying the enemies of his country.

"To the deſtruction of Boulogne, if we can accompliſh it, conſent would, I fancy, be unanimous. But when I talk of deſtroying fiſhing towns, I fear that I ſhall excite to inſtant inſurrection the whole hoſt of pſeudo-philanthropiſts. What! they exclaim, ſhall we purſue this ruthleſs ſyſtem of extermination? ſhall we renounce the fineſt ſentiments of humanity? ſhall we eternally diſgrace ourſelves by waging a predatory warfare with inoffenſive fiſhermen? This would be all very juſt, if Europe were ſtill divided, as it formerly was, into ſeparate communities, acknowledging the doctrines of the old code of public law. But we have now, unhappily, to ruminate over a new order of things, which, by a general convulſion of the elements of civilized government, has totally diſmembered and dilapidated all the ancient forms, and has accumulated into one overwhelming maſs all the heterogeneous properties of which they were antecedently compoſed. We have to reflect, that their various reſources, thus conſolidated, are at the entire diſpoſal of one man, who is inceſſantly bent on employing them in our deſtruction. We have further to conſider, that this man is in poſſeſſion of a line of coaſt which extends from Memel to Breſt, and from Breſt to Cadiz; which, in addition to this, comprehends nearly the complete circuit of the Mediterranean, the Adriatic, and the Archipelago. We alſo

have to bear in mind, that ſeven or eight hundred miles of this coaſt run in a parallel direction with Great Britain, and that nearly as much more is moſt conveniently ſituated for the invaſion of Ireland. When we have duly weighed theſe obſervations, let us next examine how many fiſhing towns this length of coaſt contains; and then let us calculate how many fiſhermen theſe towns may provide. Buonaparte's ſhips of war keep, for the preſent, to their harbours; and the commercial ſhips of France have been, long ſince, driven from the ſeas. It is thus, in fiſhing boats alone, that his ſubjects can have an opportunity of exerciſing their ſkill, or of adding to their experience as ſailors. And when we recollect what a hardy race fiſhermen uſually are, how adventurous in fronting danger, and how expert in avoiding it, we muſt admit the policy of obliging them to recede from the coaſt, and to abandon their occupations. We know that Buonaparte's moſt ardent wiſh is to rival us as a maritime power, by which alone he can ever hope to realize the ſchemes of his atrocious ambition. We know that, in this view, he is building ſhips in every harbour which is adapted to the purpoſe; and that the moment they are launched he can, by a deſpotic ordinance, compel every one of theſe fiſhermen to aſſiſt in their navigation. We are bound, therefore, no longer to regard this race of people as inoffenſive villagers, gaining a livelihood by their harmleſs induſtry, and furniſhing with a cheap and wholeſome food a beggared and famiſhed population; but as a valuable fund of intrepid warriors, who may one day be diſputing with us the empire of the ocean."

We fear that this attempt to ſatisfy the *philanthropiſts,* to whom theſe arguments are principally addreſſed, will prove fruitleſs, becauſe, as they *ſpeak* (if they do not *act*) from *feeling,* and not from *reaſon,* they are not likely to be open to conviction. This deſcription of men, in ſpeaking of Buonaparte and of their own country, would be apt to ſay, in the language of modern candour,

"Black's not ſo black; nor white ſo very white."

The author reverts to the neceſſity of adapting our means to our circumſtances, and of diſregarding that law of nations which our enemy has deſtroyed. We are placed in a new ſituation, and muſt conſequently have recourſe to new meaſures.

"Thus, when we find ourſelves, in the relation which we bear to the reſt of Europe, placed in a ſituation which our hiſtory never before exhibited, it is not to be expected that paſt occurrences ſhould afford rules and precedents for the regulation of our preſent conduct. We muſt bend to exiſting circumſtances, and be governed by their impulſive direction. When, therefore, we perceive that we are engaged in no ordinary war with a powerful and perfidious foe, who conquers as much by the terror of his ordinances as by the force of

his arms; who, at the ſame time, conquers by diplomatic corruption and intrigue, by ſecret impriſonment, by torture, and aſſaſſination, as well as by open aſſault; by the execution of his barbarous denunciations, as well as by the propagation of his infamous falſehoods; and whoſe chief aim in conqueſt is to elevate himſelf on the pinnacle of human grandeur, that he may ſubject the whole earth to the dominion of his deſtroying ſword; that he may every where eſtabliſh an unrelenting military deſpotiſm; and that he may crumble into one undiſtinguiſhable heap of rubbiſh the ſtately piles of political and civil liberty, and the venerable temples of moral and religious virtue; it ſurely becomes in us a moſt ſacred and indiſpenſable duty to ward off, by any means with which God and nature have bleſſed us, the dreadful diſpenſations of ſuch a deſtiny. If to avert ſuch deplorable calamities *old modes* be incompetent, we muſt adopt *new modes;* if *gentle meaſures* be inadequate, we muſt reſort to *rigorous meaſures:* at all events, we muſt endeavour to avert them."

This is not the cant of ſpeculative policy, but the ſober language of practical wiſdom. It is on ſuch a principle that we muſt act, that we muſt govern, that we muſt exiſt. By a rigid adherence to it we may conquer; but by a wide departure from it we muſt fall. Towards the cloſe of his pamphlet the author draws an able diſtinction between the right of ſearching merchant ſhips, and that of ſearching ſhips of war. We confeſs, on the firſt bluſh of the buſineſs, we were diſpoſed to cenſure our miniſters for diſclaiming this laſt right in their recent communications with the government of the United States; but the clear light in which the queſtion is here placed has completely ſatisfied our minds on the ſubject. Long and multiplied as our quotations have already been from this moſt able tract, we cannot refuſe ourſelves the ſatisfaction of laying before our readers a moſt flattering teſtimony of the honourable conduct of our troops during their ſtay in Zealand, combined in a note at the end of it.

"It muſt be highly gratifying to every one who feels an intereſt in the honour of the Britiſh character to learn, that, on the evacuation of Zealand by our army, General Peyman ſent two letters to Lord Cathcart, expreſſive not only of his approbation, but of his aſtoniſhment, at the rigid diſcipline which had been every where preſerved. A great many of our troops were, from neceſſity, ſtationed in the palace and gardens belonging to his Daniſh Majeſty at Frederickſberg; but ſuch was their complete good conduct, that not a picture nor a piece of furniture was in the leaſt injured, nor was a tree in the gardens mutilated. Even the inhabitants of Copenhagen, both civil and military, were ſo thoroughly ſatisfied with the behaviour both of our officers and men, that, before they ſeparated, the greateſt harmony prevailed. Let the opponents of government, who have ſo malignantly endeavoured to defame their country, com-

pare this with the progreſs of Buonaparte's arms. Let them recollect the exceſſes of his troops in every quarter. Let them particularly recollect the contributions which were levied at Hamburgh, and the horrors which were committed at Lubeck, and let them no longer diſgrace themſelves by attempting to aſſimilate the principles or acts of Britiſh policy with thoſe of France."

We ſhall make no apology to our readers for the unuſual length to which we have extended this article, perſuaded, as we are, that they will fully concur with us in thinking, that ſuch principles and ſuch ſentiments as are to be found in "*The Criſis*" cannot be too generally known, too ſtrongly recommended, or too widely circulated.

The Life of Thuanus, with ſome Account of his Writings and a Tranſlation of the Preface to his Hiſtory. By the Rev. J. Collinſon, M. A., of Queen's College, Oxford. 8vo. Pp. 467. Longman and Co. 1807.

AMONG the many intereſting biographical publications which have lately gratified and inſtructed the public, we can, with the higheſt ſatisfaction, announce the preſent work, as giving the hiſtory of a character of diſtinguiſhed eminence as a patriot, a ſtateſman, and an hiſtorian; at a period, when Europe was bleſſed with a reformed religion, enlightened by the revival of letters, and adorned by the illuſtrious characters of Queen Elizabeth and Henry IVth of France. Thuanus, or De Thou, was peculiarly reſpected for his integrity and fidelity as an hiſtorian, for the mildneſs and purity of his religious opinions, for his impartiality towards Proteſtants; his work, like that of the immortal Clarendon, has been always conſidered as the ſtanding authentic record of the tranſactions of thoſe times. His Hiſtory is compoſed in the Latin language; it has been tranſlated into French; and the celebrated Dr. Johnſon once entertained the idea of tranſlating it into Engliſh, but want of health prevented him from executing a work, which probably might have remained as one of the beſt ſtandards of the Engliſh language. In this Life of Thuanus Mr. Collinſon has given a good and faithful tranſlation of the celebrated Preface, which has always been ranked for purity and elegance with the fineſt ſpecimens of modern Latinity; for inſtance, with Caſaubon's Preface to Polybius, and Calvin's Introduction to his Inſtitutes. We ſubjoin a ſpecimen of the original and of the tranſlation.

"Sic à parente viro optimo, quod omnes norunt, & religionis an-

tiquæ retinentiſſimo, ſic ab avo proavoq; quaſi tradito per manus documento inſtitutus ſum, ſic ipſe animatus ad ſeip. adminiſtrationem acceſſi, ut cultu & amore patriæ nihil mihi, ſecundum cœleſte numen carius unquam fuerit; eiq; omneis affectus privatos & alias caritates poſthabuerim. Sic enim mihi ſemper fuit perſuaſiſſimun, patriam, juxta veterum ſententiam, alterum Deum, & leges patrias alteros Deos eſſe; quas qui violant, quantumvis ſe quæſito pietatis colore defendant, ſacrilegii ac parricidii pœnâ teneri. Hæc jura, has leges, quibus hoc regnum fundatum in tantam magnitudinem, ac potentiam ſe extulit, ſi qui ſunt, atque utinam non eſſent, qui cuniculis ac machinis oppugnatum eant, quando apertâ vi non poſſunt, næ indigni Gallico nomine ſimus, quique boni cives habeamur, ſi te præſertim rege, gliſcenti malo nos fortiter non oppoſuerimus. Majorum namque noſtrorum vox eſt vivorum religione præſtantium, hoc illud eſſe publicæ ſalutis cœleſte pignus, hoc alterum Franco-Gallia Palladium, quo ſervato, nihil, ab externis inſidiis ſuſpectam; amiſſo, nihil ab iiſdem tutam ſit futurum."

"The education I received from my father (an excellent man, as is well known, and very tenacious of the old religion), the traditionary leſſon, if I may ſo ſpeak, delivered from my grandfather, and great grandfather, and my own diſpoſition, upon taking a part in public affairs, all have concurred to make the love of my country, next to reverence of the Supreme Being, the ſtrongeſt paſſion of my heart. I do not put in competition with it private affections and private gratifications. I entirely adopt the ſentiment of the ancients, that our country is a ſecond GOD, and the laws of our country other deities. Whoever violates them, whatever colour of piety he may aſſume, is ſacrilegious, and a parricide. Theſe rights, theſe laws, are the foundation upon which France has raiſed herſelf to her preſent extent of dominion, and eminence of grandeur. *If there be any (and I wiſh there were not) who would by degrees ſubvert theſe by mines and ſecret engines, aware that open force would not avail, we ſhould not be good citizens, we ſhould be unworthy the name of Frenchmen, if* WE DID NOT MAKE RESISTANCE UNTO DEATH. It is the voice of our anceſtors, men eminent for piety, that the preſervation of the laws is the heavenly pledge of public ſafety, the palladium of our country. While we keep it in cuſtody, we may defy foreign machinations; but if it be loſt, we are no longer ſecure."

In the Preface to the Life of Thuanus, ſome intereſting teſtimonies are brought to eſtabliſh his character as an hiſtorian; one in particular from King James Iſt, who had the learning and judgment to appreciate the merit of the work.

"*Extract of a Letter written in French by King James Iſt of England to Thuanus.*

"WITH reſpect to your book, we have not as yet had leiſure to read more than half of it, and that curſorily; but we have, nevertheleſs, plainly diſcovered the ability of the author, and have re-

ceived much delight from the peruſal, as well on account of the ſtyle as the matter. We are particularly gratified in obſerving, that conformably to the advice you give others, partiality, the too common bane of hiſtory, is baniſhed from your work. What we have ſeen encreaſes our deſire to have the ſequel of ſo admirable a compoſition, and we entreat and require you to gratify, in this reſpect, the eager curioſity of your friends. Be aſſured, M. Preſident, no one will be more deſirous to acknowledge and honour your merit and virtue, than "Your affectionate friend,

"*Dated Weſtminſter,* "JAMES R.
March 4, 1603."

A review is alſo given of this great hiſtorical work, conſiſting of no leſs than ſeven large folio volumes, the moſt ample work of hiſtory that was ever publiſhed. This review contains an outline of the hiſtory, and a ſketch of ſome of the moſt important events there recorded; for example, that dreadful inſtance of Roman Catholic bigotry, intolerance, and cruelty, the maſſacre of St. Bartholomew, an event ſo deeply and indelibly ſtained with blood, that it can never be forgotten by any Chriſtian nation. Accounts are alſo given of ſome of the moſt ſingular characters of the age, Charles the Ninth, Henry the Third, the Duke of Guiſe, and Catherine de Medici; Thuanus alſo draws a juſt and impartial character of our illuſtrious Queen Elizabeth. We ſubjoin the following ſhort character of the Duke of Guiſe:

"The Duke acquired popularity in the firſt place from the eſteem in which the memory of his father, Francis, was held, and encreaſed it by the intrepidity and conduct he diſplayed on many occaſions as a military commander. He poſſeſſed beſides a winning affability of manners mixed with gravity, a ſpecies of eloquence more adapted to perſuade in private than in public, unbounded liberality, univerſal politeneſs, a commanding perſon, and a dignified grace and compoſure, which diffuſed over his countenance, mein, and whole deportment, the marks of a great and lofty ſpirit. He readily endured exceſs of heat or cold, hunger or thirſt; and though bred up with the moſt refined delicacy, complied when in camp with a ſoldier's fare. He was ſparing of ſleep, active, always of a cheerful countenance; and the detail of buſineſs was ſo eaſy to him, that he ſeemed to make a diverſion and amuſement of the moſt ſerious affairs.

"Theſe excellent endowments were counterbalanced by inordinate ambition, accompanied by a crafty and verſatile genius. Diſſimulation and deceit were familiar to him; he was accuſtomed to vary from himſelf, and did not ſcruple to fabricate one falſehood upon another, in ſuch a manner as to produce the moſt plauſible reaſons, at the moment he was acting with the greateſt duplicity, and in order to attach blame upon others. This defect his intimate aſſociates alone perceived; and his want of fidelity and truth occaſioned

the dereliction or ſecret diſpleaſure of many of his friends. So notorious was it, that the ladies at court proverbially talked of Guiſe as 'the pleaſing impoſtor.'"

The biographer next deſcribes the diſtinguiſhing character of Thuanus's Hiſtory. The Appendix contains ſome of Thuanus's Latin verſes, which are well tranſlated by Mr. Collinſon.

In recommending the above work, we hope to turn the attention of ſome of our readers from the number of trifling and noxious publications which have ſo much diſgraced the preſs of this country, and particularly from the late German importations, which ſhould have been buried in oblivion in their native language. In this Life of Thuanus the reader will at once find amuſement, intereſt, and information.

A Refutation of the Charge brought againſt the Marquis Welleſley, on Account of his Conduct to the Nabob of Oude. From authentic Documents. By [the Reverend] J. Brand, Cl. M. A. &c. &c. 8vo. Pp. 296. Cadell and Davies. 1807.

OUR opinion of the character and ſervices of the Marquis Welleſley has been frequently delivered, in our ſtrictures on the different volumes of that excellent compendium of Indian hiſtory, the *Aſiatic Regiſter*. We have cloſely watched him, from the commencement of his political career to the preſent period; we have attentively conſidered his meaſures, and have been diligent in appreciating the motives, tendency, and object of all his public proceedings. The reſult of this inveſtigation is an intimate conviction, that, in all the requiſites of a conſummate politician, the Marquis ſtands unrivalled. We firmly believe him to be the firſt ſtateſman of the age; and one whoſe wiſe, vigorous, and comprehenſive mind is peculiarly adapted to the exigencies of this alarming criſis, when the final deſtinies of the civilized world may eſſentially depend on the wiſdom of the Britiſh cabinet. With theſe impreſſions, we have regarded the charges preferred againſt him with mingled emotions of indignation and ſurpriſe; and we have been particularly diſguſted with the conduct of the Houſe of Commons in ſuffering them to paſs over from ſeſſion to ſeſſion on the moſt frivolous pretexts. Such conduct is repugnant to thoſe principles of juſtice by which every court and aſſembly in theſe kingdoms ought to be guided. Before a man prefers a charge of a ſerious nature

againſt another, he ought to be provided with the means of ſupporting it. It is both abſurd and unjuſt firſt to prefer an accuſation, and then to *hunt* for the proofs by which it is to be ſubſtantiated; and whoever has recourſe to ſo extraordinary a mode of proceeding, affords juſt grounds for ſuſpecting his motives, and ought to render the tribunal before which his charge is preferred extremely cautious and circumſpect. But we are ſorry to obſerve, that, in judicial proceedings, of late years, a diſpoſition to favour the views of accuſers, by admitting the moſt trifling reaſons as ſufficient for procraſtination and delay, has been manifeſted by the Houſe of Commons, greatly oppreſſive to individuals, and highly inconſiſtent with that ſpirit and with thoſe forms which are eſſential to a due adminiſtration of criminal juſtice.

Mr. Brand, in the tract before us, has entered into a moſt minute and laborious inveſtigation of the ſubject, which he has treated moſt methodically and ſyſtematically. It opens with two *preliminary diſſertations:* 1, *On the rights and duties of a power eſtabliſhing a prince, and continuing of neceſſity to ſupport him on a throne, againſt foreign and domeſtic enemies.* 2, *On the queſtion, whether Nabobs are of right denominated Princes, and ſo conſidered, or not?* In the firſt of theſe, Mr. Brand adduces the opinions of various writers on the laws of nations, in order to prove, that it is both the right and the duty of a power who has placed a Prince on a throne, on the one hand, to protect that Prince from the rebellion of his ſubjects, and, on the other, to protect thoſe ſubjects from the oppreſſion of their Prince. In the ſecond, he defines the quality, the rights, and powers of a *Nabob*, who is very different from an hereditary Prince. He is rather the governor of a diſtrict, deriving his right of government immediately from the Emperor, and holding it under certain conditions, modifications, and reſtrictions. Their title is, The Imperial Firmaun. Theſe officers were originally removable at pleaſure; but in the decline of the Mogul Empire, when the Emperor wanted the means to enforce obedience to his laws, the Nabobs availed themſelves of the opportunity to impoſe on and to defraud their maſter. Many obtained from his neceſſities a grant of their offices for life, and ſome even endeavoured to extort from him a grant in perpetuity, in other words, to render their offices hereditary, in violation of a fundamental principle of the conſtitution of Indoſtan, which rejects all hereditary titles or nobility.

Having eſtabliſhed theſe poſitions, Mr. Brand proceeds to apply the principle to the practice of the Marquis Welleſley's

government, in reſpect to the Nabob of Oude, his treatment of whom conſtitutes the ground of the charge preferred againſt his Lordſhip, in the Houſe of Commons. It ſhould be here obſerved, that the territory of Oude became the property of the Britiſh Eaſt India Company, by right of conqueſt, about the middle of the laſt century*, when of courſe they might have retained the ſovereignty of it, if they had choſen ſo to do, or might confer it on whomever they pleaſed, and on whatever conditions they might think proper to annex to the grant. They gave it then to Sujah Ul Dowlah, who was always conſidered by the native powers as holding his kingdom as a gift from the Company, and as a *dependant fief*. From that moment to the preſent time, it is inconteſtibly proved, that ſo far from being *independent*, the Nabob of Oude has depended for his very political exiſtence on that *interference* of the Britiſh which has been made the ground of complaint againſt Lord Welleſley. Without that interference he has always been unable to quell domeſtic commotions, to reſiſt the attacks of foreign enemies, or even to keep his own army in a ſtate of obedience; this inability he has himſelf acknowledged to ſucceſſive Governors-general, and that interference he has as repeatedly claimed. But the interference was not only eſſentially neceſſary to the Nabob; it was alſo of conſiderable importance to the Company. For as the country of Bengal is moſt open to attack on the ſide of Oude, it is a matter of great conſequence to ſecure the adoption of ſuch wiſe and vigorous meaſures by the council of the Nabob, as, by guarding his own kingdom againſt all danger, will enſure the ſafety of the Britiſh territory. In point of fact, from the treaty of Allahabud, in 1765, to the preſent moment, the Britiſh government in India has invariably exerciſed the moſt direct and active interference in the affairs of Oude, not in virtue of its ſuperior ſtrength, but as a matter of unqueſtionable right. Even the preſent Nabob is indebted to it for the territory which he poſſeſſes, and the dignity which he enjoys, both of which had been uſurped by an illegitimate claimant, who was diſpoſſeſſed by the Britiſh government.

The Company were bound by treaty to defend the dominions of the Nabob againſt all his enemies, in return for which the latter agreed to pay a certain ſubſidy to the former. This ſubſidy was to be regulated by the number of troops which the Company ſupplied to the Nabob: 13,000 was the ordinary force; and if the number were raiſed, in con-

* In 1765.

ſequence of a threatened attack, or of any other circumſtance, the ſubſidy was to be increaſed in proportion. The Nabob, however, avaricious and unprincipled, neglected to pay the ſubſidy, for a conſiderable time, previouſly to the year 1801, when the arrears became ſo large, that the Governor-general felt it to be his duty to adopt ſome deciſive means for enforcing a ſettlement. This led to the treaty of Lucknow, by which the Nabob agreed to ſurrender a certain portion of territory (which, be it remarked, had been annexed to the kingdom of Oude by the Company themſelves) in lieu of a ſubſidy, and in diſcharge of arrears. Such are the ſubſtantive facts which are to be collected from the "Refutation" of Mr. Brand, who enters into a variety of ingenious and intricate calculations, in order to prove that this ceſſion of territory was the moſt advantageous mode of payment for the Nabob, and that it was made at the moſt advantageous period of time, while it was the only arrangement to which the Company could, with propriety, accede. He draws a moſt gloomy picture of the ſtate of the Nabob's government and dominions at the time of this treaty. By his weakneſs and miſmanagement, his ſubjects were grievouſly oppreſſed, while his revenues were materially diminiſhed; and from the progreſſive deterioration of the latter it is, *arithmetically*, proved, that the longer the territorial ceſſion for the diſcharge of the debt was poſtponed, the greater would be its extent; and conſequently, that the Marquis Welleſley, by preſſing the concluſion of the treaty of Lucknow, ſerved the Nabob at leaſt as much as he ſerved the Company. Mr. Brand reaſons with uncommon cloſeneſs and acuteneſs, and ſuffers no aſſertion to eſcape him without the neceſſary ſupport of an authentic proof. Indeed, his tract is one continued chain of proofs, which cannot be broken entire, and the links of which it will be found no eaſy taſk to diſconnect. His defence of the Marquis for the tranſactions in Oude, is full, ſatisfactory, and complete; nor is the ridiculous charge reſpecting *the Mahratta war* leſs forcibly confuted. Indeed, whoever has read the able account of theſe events in the *Aſiatic Regiſter*, muſt have been led to conclude that, inſtead of being the object of accuſation, the Marquis Welleſley muſt have extorted the admiration, and commanded the thanks, of a grateful country.

We ſhall extract the concluding part of Mr. Brand's pamphlet, in which he animadverts, though without ſeverity, on the different parties who have combined to ſully the fair fame

of the noble Marquis, but with much the ſame ſucceſs as attends *the viper* in his conteſt with *the file*.

" When Rome held a number of feudatory kings under her controul, theſe ſovereigns purchaſed the protection of individual ſenators, and their voices in the ſenate. Cicero tells us, that even a great advocate of liberty, Brutus, exacted high ſums from his royal clients, and punctual payments. And it is underſtood, that ſome of the ruling powers of India, at leaſt formerly, renewed the practice with certain members of the Parliament of Great Britain: on the continuance of it nothing ſhall be here hazarded; but they are not without their agents to take care of their intereſts with the public. Some of theſe undoubtedly get into the body of the proprietors, to ſerve there an intereſt moſt ſtrictly *to be called foreign*, if not hoſtile; and they promote the ſame cauſe in private circles, in the public papers, and by the circulation of printed tracts. Inſtances may poſſibly be produced of grievances they may have been directed to inveigh againſt, not having been deſtitute of all foundation. But ſuch is the frontleſs boldneſs of Aſiatic fiction, that a very extraordinary degree of ſcepticiſm ought always to be attached, at firſt, to what theſe agents have it in their inſtructions to urge. A Governor-general, vigilant for the intereſts of his country, the Company, and that of our allies, will always be attacked here by this ſquadron, while he remains abroad, to fetter him by remonſtrances or reports of the popular cenſure tranſmitted to him; and on his return, the revenge of their Indian clients will excite them to raiſe a loud and wide-extended popular clamour, a party in the India-houſe, and a proſecution againſt him, which they hope at the ſame time to make a ſalutary warning to his ſucceſſor.

" The party is alſo augmented by a ſet of men acting on different grounds, whoſe *principles* are very ſpecious when laid down, and *which* even have the appearance of public authority with them. Theſe principles are, 1ſt, That the meaſures of the Governor-general ſhould be directed *to maintain* '*the ſecurity of the Company's poſſeſſions*:' and, 2dly, '*To purſue no ſchemes of conqueſt, and extenſion of dominions*,' as being 'meaſures repugnant to the wiſh, the honour, and policy of the nation.' Applying this particularly to the caſe of Marquis Welleſley, they urge that, in utter oppoſition to theſe excellent maxims, he has greatly extended thoſe dominions which they enjoined to be confined to their pre-exiſting limits. The language of theſe men carries a fair appearance with it, and I ſhall not, even now, advanced ſo far as this tract is to its concluſion, leave their objection entirely without an anſwer. I obſerve, therefore, that in ordinary caſes, and perhaps in general, both theſe principles can be acted upon at the ſame time; but that there are ſome in which they are abſolutely repugnant and incompatible; one of which took place in India, during the adminiſtration of the late Governor-general. Our poſſeſſions there are only to be preſerved by maintaining the ſame proportion of ſtrength to that of the native powers, which ex-

iſted (we will ſay) at the time theſe two principles were laid down, But if our military ſtrength remains fixed for a long courſe of years. and that of the native powers continually goes on increaſing, the preſervation of our dominions will become impoſſible. Now military ſtrength is of two kinds, phyſical and ſcientific. The phyſical ſtrength conſiſts ſolely in the number of men a ſtate can bring into the field; the ſcientific in diſcipline and tactics. Our armies have been very little improved, and in the ſcience of war we have made very ſmall advances, ſince the brilliant victories of Lord Clive gave us our Indian dominions; and reſtricted from extending them on any occaſion however juſt, our phyſical ſtrength in India, the number of inhabitants in the countries ſubject to us can have made very little abſolute increaſe. Our military ſtrength had therefore been nearly ſtationary, and the population of Britain will not now admit of an increaſed ſupply of men for the Eaſt India ſervice; whence the increaſe of our force muſt be of natives of India. But the caſe of the native powers is very different; their total phyſical ſtrength, like ours, remains nearly fixed: but when we taught them, that native troops, officered by Europeans, were forces which might be relied on, and they copied our example; when they had an artillery which were very well ſerved; and they had gained a much more reſpectable knowledge in tactics, chiefly by means of European officers; what is here called their ſcientific ſtrength was greatly increaſed, their military power was augmented in the ſame proportion very nearly, and the relative force of the Engliſh ſettlements, or their force compared with that of the native powers, has of neceſſity fallen in the ſame degree. When this great revolution took place in the Indian military eſtabliſhments, there aroſe a neceſſity for us to increaſe our ſtrength, or to hazard all the loſs and all the miſery of being vanquiſhed by them, and driven from the Aſian continent. This could be done only by the increaſe of our phyſical force, or the number of natives under our dominion, which was to be acquired only by the increaſe of territory. And when juſt means of obtaining offered it, either as the price of the perpetual protection of a power from all enemies, or moderate conqueſts in a juſt and lawful war, they were to be embraced. The two maxims, therefore, when Lord Welleſley went into India had already become incompatible; but he took the only ſtep which is likely to put a ſtop to the further progreſs of this neceſſity of thus increaſing the number of ſubjects over whom the dominion of the Company muſt be extended. In all his treaties with the country powers, he has inſerted an article to prohibit or limit very much the admiſſion of European officers into their ſervice, which will put a ſtop to their further progreſs in the art of war, if not change it into a retrograde movement. Parliament had ordained, that our dominions in India ſhould not be extended; political circumſtances rendered this incompatible with their preſervation, and even with that of the Britiſh inhabitants in India. Marquis Welleſley, by this new ſtipulation, which he introduced in all his treaties with the country powers, which, though it might paſ

diſregarded, becauſe its effects were both future and negative, amounted to a revolution in the political relations we ſhall hereafter come to ſtand in to them, has effected what the order of Parliament could not do: he has reſtrained the FURTHER extent of our territory, by rendering it poſſible to be reſtrained.

"The ſpecious objection laſt conſidered has had undue weight with many proprietors of the Eaſt India Company, and with perſons of other deſcriptions; but there are others who have joined themſelves to this party from other motives; ſome returned from India, whoſe improper purſuits of gain have been checked, or whoſe ill-founded pretenſions to preferment have been ſet aſide by the late Governor-general; or whoſe relations or friends have juſtly ſuffered thoſe diſappointments. Add to theſe all thoſe of the proprietary who prefer their preſent intereſt to the future greater intereſts or even the exiſtence of the Company. When a ſtrong expedience requires a conſiderable expence to be incurred for thoſe important ends, they know the preſent value of their ſtock in the market muſt ſuffer a diminution; and they cenſure the meaſures that expedience compels a good Governor-general to embrace, as wild and romantic ſpeculations, drawing after them the certain ruin of our intereſts and affairs in India. And there are caſes, in which the full evidence on which he acts ought not to be laid open to the public; or, it being effectively the ſame thing, to the Company at large: and here the beſt laid plans may appear an expence without an adequate object, and men directly intereſted or not ſo, in their effect, will have decided upon their merits before the evidence can be laid before them, and ſo peremptorily that they cannot openly retract, if after their deciſion they give its grounds a ſecond examination; a thing which ſeldom happens.

"Some of theſe cauſes giving riſe to a party to proceed in parliament againſt a Governor-general, will not operate on the proprietors as ſuch; and it may acquire ſtrength enough to procure an impeachment againſt him in parliament, even if the Company do not favour it; but their ſucceſs is almoſt ſecure if they do: and where the political circumſtances of the times are ſuch as to require repeated exertions of enterpriſe and deciſion on his part, the voice of the proprietors will be almoſt certainly againſt him. Hence a man of great ability will refuſe to accept the office of Governor-general in future periods, full of new and untried difficulties, like thoſe upon which Marquis Welleſley was caſt. His duty will call upon him to act before he can conſult: and an unexpected face of things ſhall force him to change in a week a ſyſtem which had prevailed for years, and on which he had a long time continued to act.

"A menacing danger may ariſe which will grow to an irreſiſtible magnitude before he receives inſtructions from this country: and the proof of its exiſtence, although fully ſufficient to a cabinet of ſtateſmen, may fall far ſhort of it to a meeting here, if it could be all laid before them, who will ſuppoſe themſelves entitled to vote upon his meaſures. He will therefore defer them until it is much too late,

through the fear of an accuſation of wantonly ruſhing into an unneceſſary war, and involving the Company in illimitable expences, from romantic ſpeculation; and that exerciſing his great abilities as true policy ſhall direct, and with patriot energy, on his return he ſhall be made the object of public defamation; of a proſecution ſo complicated as to continue for years; the victim of the avarice of thoſe whoſe views his meaſures have thwarted; the foreign enemy he has humbled; his guilty agents, and thoſe whom they ſet in motion; rendered unhappy himſelf, and his family unhappy about him. We may come to want ſuch men, and ſuddenly; and moſt probably fail to obtain them, or not find them ready to run the hazard of ſuch a return for their great exertions; or if ſuch a one cannot ſubdue his thirſt for glory, and ſhall ſee impeachments prolonged from year to year to be ſuſpended over his head to welcome his return, he may refuſe to follow the noble reſignation to their undeſerved fate of ſome great men who have gone before him, and ſeek for ſafety in crimes. The laſt of the Coriolani was not maſſacred at Antium. And in a country where we have recently ſeen a private ſoldier in the Engliſh ſervice and a French midſhipman poſſeſs themſelves of great principalities, a Britiſh Governor-general may with leſs difficulty make himſelf a ſovereign. Great public crimes are frequently the appointed ſcourges of public injuſtice."

We cannot but expreſs our wiſh that the author had entered more at large into the nature and tendency of theſe foreign hirelings in the Britiſh dominions. They merit a more complete expoſure, and a more ſevere caſtigation. They are a ſpecies of mongrel that have nothing of Britons but the name, and with whom an honeſt Briton would ſcorn to aſſociate. Mr. Brand has truly repreſented the difficulties under which a Governor-general labours; thwarted by an intereſted party in Leadenhall-ſtreet; expoſed to ſubſequent attacks by men whom his honour has diſappointed, or his juſtice has puniſhed, and attacks on grounds ſo eaſily gloſſed over with the varniſh of ſpecioufneſs and plauſibility, not eaſily detected by thoſe who are unacquainted with the materials of the compoſition; and, finally, liable to be accuſed before a tribunal that admits of a mode of proceeding which ſets expedition at defiance, which favours the accuſer in an extraordinary manner, and which greatly impedes the means of defence; he is placed in a ſituation, in which, without a mind of uncommon reſolution and vigour, all his ſchemes for the public good will be marred by the fear of proſecution and the dread of popular hatred. Such a mind, happily for India, happily for Great Britain, the Marquis Welleſley poſſeſſed; he did his duty, ſtrictly and nobly, without fear and without prejudice; and he has experienced

the effects—not the *proper*, not the *natural*, but the *too uſual* effects—of ſuch conduct, in becoming an object of calumny, and the ſubject of proſecution.

As to the *party* in the Eaſt India Directory, which would ſacrifice every other object to an augmentation of *dividend*, and an increaſe of the immediate value of *ſtock*, its exiſtence only confirms us in an opinion, formed long ſince, and on a cloſe examination of the ſubject, that the Company ought to have nothing to do with the government of India; that all the political and military concerns of that widely extended and highly important part of the Britiſh empire, ſhould be veſted wholly and excluſively in the crown; and that the Company ſhould be eſſentially and ſolely a commercial company. If there had been nothing in the internal adminiſtration of that country to lead us to form this opinion, the ſtate of the Chriſtian religion in Britiſh India would alone have induced us to wiſh for a radical change. It is a moſt lamentable conſideration, that, in a territory comprehending above thirty millions of inhabitants, and yielding a vaſt revenue, its *trading ſovereigns, its chartered emperors*, ſhould never have beſtowed a thought on the religious inſtruction even of its European inhabitants; that of all their acquiſitions, of all their conqueſts, they ſhould not have ſet a ſingle acre, or a ſingle rupee, apart for the purpoſe either of promoting Chriſtian knowledge among the natives, or of ſupporting Chriſtian worſhip among the Europeans. This was not the caſe with other European ſettlers in that rich and fertile country. The Portugueſe and the French, but the former in particular, eſtabliſhed Chriſtian churches, and took infinite pains to ſpread the knowledge of Chriſtianity among the natives. But ſo far have the Engliſh Eaſt India Company been from directing their attention to ſuch objects, that their efforts have been wholly limited to the increaſe of their revenue; and when the ſubject of religion was once forced upon them, in Leadenhall-ſtreet, one of the directors, Mr. Mungo Campbell (if our memory do not fail us) did not bluſh to avow his opinion, that the introduction of Chriſtianity among the natives of India would only tend to produce a ſpirit of inſubordination, and to render them troubleſome ſubjects. And this opinion, of which it is difficult to ſay whether the effrontery with which it was avowed, the ignorance which it beſpoke, or the Anti-chriſtian ſpirit which it betrayed, was beſt calculated to excite aſtoniſhment, ſeems to have been adopted by the majority of the court!!! On the eſtabliſhment of the college at Calcutta, one of the wiſeſt meaſures of the enlightened adminiſtration of

the Marquis Wellesley, we entertained hopes that, at length, the evil which we had so long deplored would be removed. We regarded that college as affording, among many other important advantages, the only means for providing Christian priests, who, regularly educated, and being perfect masters of the language of the country, might make successful exertions for promoting the knowledge and the spirit of Christianity among the natives, and even among the Christian inhabitants of India. We early observed, however, in the Court of Directors, a disposition to frustrate the objects of this establishment, which they were incompetent to appreciate, and little solicitous to promote. And, though we heard a gentleman in a high situation in the direction assert that there was no intention to *suppress*, while he admitted, however, it was meant to *reform*, the new college, we were perfectly prepared for that event, which the public papers have recently announced as having actually taken place—its total suppression! Are then, we will ask a nation of Christians, men fit to be entrusted with the government of such a country, who seem to think the *souls* of their fellow-creatures as objects of no concern, and as wholly beneath their notice? We feel certain, that when these facts shall be known to the religious sovereign, who, fortunately for his people, sways the sceptre of these realms, and is pre-eminently entitled to the proud distinction of DEFENDER OF THE FAITH; when they shall be communicated to his minister (the Chancellor of the Exchequer), whose deep concern for the interests of religion entitles him to the respect of every religious mind; some step or other will be taken for wiping off this foul stain from our national character. The genius of commerce will no longer, we hope, be allowed to subdue the spirit of Christianity; but Christian churches will be established and endowed throughout our Asiatic territory, presided by a bishop, and supplied with priests, to unfold the sacred scriptures of truth to all who shall be disposed to read them. No servant of the Company will then be allowed to *persecute* the converts to the Christian faith; but while their superiors shall be compelled by duty to do that which their inclination or their avarice has so long induced them to neglect, all who hold authority under them will be obliged to respect what their prejudices or their blindness may lead them to reject.

Our readers will pardon this digression, which arose naturally out of the subject, from the importance of the object to which it is directed. We now return to Mr. Brand, of whom we have to remark, that his tract betrays great labour and perseverance, it having been evidently necessary to examine

a vaſt maſs of evidence, and to conſult a vaſt variety of documents, in order to render his Refutation ſatisfactory and complete. His ſtyle we ſcarcely know how to characteriſe; it is a ſtyle almoſt peculiar to himſelf, and may be called *ſui generis*. Filled with the importance of his ſubject, and riveted, as it were, to his matter, he is perfectly careleſs about the dreſs which he gives it; he diſdains, with the pride of conſcious ſuperiority, all the meretricious embelliſhments of language, and even ſome of its moſt uſeful ornaments. His ſtyle appears like an antiquated virgin of the laſt century, who, enveloped in whalebone and brocade, moves in all the ſtiff majeſty of conſcious purity, and looks with contempt on the light and airy figures around her. Mr. Brand ſeems to aim at what may be termed a *terſe* and *pithy* ſtyle of compoſition; but what, through its adoption, he gains in *point* he loſes in *perſpicuity*. This trifling defect of *manner*, however, is amply compenſated by the ſubſtantive importance of his *matter*, by his methodical arrangement, and by the potency of his arguments.

To the "Refutation" are ſubjoined four able letters, which appeared in the Oracle, and which exhibit a conciſe but clear view of the ſubject.

Elements of Agriculture; being an Eſſay towards eſtabliſhing the Cultivation of the Soil, and promoting Vegetation on ſteady [*fixed*] *Principles.* By John Naiſmith, Author of Thoughts on various Objects of Induſtry purſued in Scotland; of the General View of the Agriculture of Clydeſdale, &c. Pp. 556. 8vo. 10s 6d. Baldwins. 1807.

WE are not among thoſe who conſider the increaſe of books on agriculture as one of the numerous evils which actually aſſail mankind; on the contrary, we are fully convinced that the increaſe of agricultural writings, while they evince the exiſting taſte, will alſo attract the attention, of the public to a ſtudy which muſt eventually effect ſome melioration in the manners and habits of the people. The application of ſo much ſkill as is now neceſſary to reduce the ſcientific principles of chemiſtry to the practice of huſbandry, muſt be attended with at leaſt ſome of the good effects of genuine knowledge, and contribute to induce habits of reflection and conſequently of honeſty amongſt the labouring claſſes of the community. If, therefore, the peaſantry, inſtead of indulging their feelings, are taught to reflect and reaſon, by the

peruſal of ingenious treatiſes on agriculture, their own moral character and their talents muſt be improved no leſs than the ſoil which they cultivate, and they will hence form a venerable counterpoiſe to the growing corruptions too often attendant on great wealth, increaſed luxuries, and populous cities.

In our review of the third volume of the Tranſactions of the Highland Society, we had occaſion to notice a long and intereſting paper by the preſent author on peat moſs, which again appears in the volume before us, arranged, indeed, according to the method adopted in theſe Elements. Mr. N., however, lays his labours before the public with ſuch manly frankneſs, and with ſo much good nature, as to leave a favourable impreſſion of his good ſenſe.

"If this work," ſays he, "ſhould be favourably received, the important ſubject of which it treats will command ſome degree of attention, and excite enquiry upon topics, which, ſo far as the author knows, have not hitherto been diſcuſſed. In the courſe of candid inveſtigation, his poſitions will be found either right or wrong; and as he has been in ſearch of truth only, juſt correction will be as ſatisfactory as applauſe. In either caſe error will be detected, and the cauſe of agriculture promoted; and thus he will have the ſatisfaction of being uſeful to ſociety."

Theſe Elements are divided into two parts; the firſt treats of the chemical principles of ſoils, manures, and vegetables, and the ſecond of the application of theſe principles to the cultivation and preparation of ſoils and of manures. The firſt part is extracted from the author's chemical common-place book, made in the courſe of reading nearly all the modern experimental writers on chemiſtry, in which he gives a brief but tolerably accurate and intelligible deſcription of what are at preſent called ſimple and elementary ſubſtances, as caloric, light, oxygen, nitrogen, hydrogen, ſulphur, phoſphorus, and carbon; the earths of lime, alumine, ſilex, magneſia, and barytes. To theſe the author adds, potaſh and muriatic acid, as ſimple ſubſtances, both of which are now known by Mr. Davy's ſplendid diſcoveries to contain oxygen; the potaſh in one hundred parts has fifteen of oxygen, and eighty-five of a peculiar metallic and highly inflammable baſe. In a ſhort view of the combinations of theſe ſimple ſubſtances in the ſtate of oxyds and acids, and the effects which theſe compound bodies have been ſuppoſed to produce on vegetable life, the author quotes the reſults of numerous experiments made by different chemiſts on ſubſtances connected with the ſubject. Here the diverſe and even

contradictory opinions reſpecting the food of plants, maintained by the moſt reſpectable authors, are more than ſufficient to convince any man, the leaſt acquainted with chemical ſcience, that we are yet ignorant of this moſt eſſential part of the knowledge of vegetable cultivation. Almoſt all the experimentaliſts, who have hitherto turned their attention to inquire into the nutriment of plants, have not been ſufficiently familiar with the improvements in pneumatic chemiſtry and eudiometry, to aſcertain, with due preciſion, the nature and quantity of the elementary principles which more eſpecially contribute to the origin and progreſs of vegetable life. That both oxygen and carbon, in ſome ſtate, but chiefly gaſeous, are eſſential to vegetation, cannot, we think, be reaſonably doubted, although Mr. N. ſeems to give a decided preference to carbon only. The application, however, of theſe two ſimple ſubſtances to vegetables in ſuch a diſengaged ſtate, that the powers of vegetable life are fully adequate to aſſimilate them, ſeems to embrace the whole art and myſtery of vegetable cultivation. Temperature and moiſture are, perhaps, ſubordinate or auxiliary to the means of aſſimilating the oxygen and carbon in the organs of plants. But, for this purpoſe, a ſeries of experiments, which would require the ingenuity and ſkill of a Davy or a Thomſon to perform, are ſtill wanted. The meritorious labours, indeed, of Mr. Ellis have removed a conſiderable quantity of the philoſophical goſſiping about vegetation; but as his work appeared only a few days before Mr. Naiſmith's, it is not ſurpriſing that many erroneous opinions ſhould ſtill find a place in theſe Elements, eſpecially as they have been ſanctioned by the beſt authors.

The chapter entitled, "of the mineral and aerial kingdoms," is certainly a miſnomer. The metaphorical epithet of kingdom has never been applied to the air, and earths and clays are not very properly denominated minerals. The experiments related, or rather quoted, are not indeed on minerals, but on vegetables and vegetable ſoils, as well as on the influence of the atmoſphere. Here Mr. N. quotes the *chemical* experiments of Arthur Young! How long will men continue to repeat things which they do not underſtand, and propagate errors which it is their duty to expoſe? Mr. Young is manifeſtly incapable of performing any difficult experiment in a ſcience of which he has had a very late and ſtill a very limited knowledge; his palpable errors have nearly done as much to obſtruct, as his zealous endeavours have to facilitate, the progreſs of agricultural improvement. The author has alſo been rather too credulous in drawing concluſions from

Sauſſure's obſervations on the atmoſphere, with reſpect to temperature as well as its component parts. The reflections or confeſſions which occur in the meteorological remarks, are modeſt, indeed, but rather too much in the marvellous ſtyle, and by no means calculated to ſtimulate inquiry or uſeful obſervation on the phenomena of nature.

The chapter devoted to "the vegetable kingdom" is more immediately in the author's province than abſtract chemical reſearches, and he is conſequently more intereſting. So much has been written on vegetation and the ſtructure of plants, that it is not difficult to collect a number of curious obſervations, but unfortunately many of them have no real relation to the phenomena in queſtion. The ſketch of botany, however, will be found equally uſeful and correct. After giving a table of the Linnæan ſyſtem, he preſents the botanical ſtudent with a very intelligible and ſatisfactory deſcription of almoſt all the indigenous plants, but more eſpecially the graſſes, which are at once important to agriculture, and to thoſe who are but ſuperficially acquainted with botany difficult to comprehend. Theſe deſcriptions of the graſſes, as well as the different kinds of corn, are arranged according to their order in the ſyſtem, and thus the reader is enabled to ſtudy both the theory and practice of botany with the ſame labour. The ſimplicity of this plan, and its eaſineſs to be acquired by farmers in general, are too great for us to dwell on any trifling defects which we might diſcover in the execution of it. Here, too, the author's good ſenſe appears in his rejecting the viſionary ſpeculations of botaniſts, and adopting only thoſe principles which are neceſſary to illuſtrate his ſubject. Some judicious obſervations on "the ingredients and food of vegetables, and the cauſes by which vegetable life is terminated," conclude the firſt part. So many able chemiſts have analyzed vegetables, that no very important error can now exiſt; yet we learn that ſome friends of the author have made a number of experiments on vegetables, which gave reſults very different from thoſe generally believed. According to Mr. Kirwan's tables, 100 lb. of wormwood ſhould yield 7.3 of potaſh; but 952 lb. of this plant were ſubmitted to experiment, and "yielded only 5 lb. 7 oz. of marketable potaſh, inſtead of 69 lb. 7½ oz." This reſult was reported to that diſtinguiſhed chemiſt, who frankly replied, that his table had been formed from the reports of the French commiſſioners, and exhorted the experimentaliſts to continue their reſearches. Mr. Carliſle has found iron in peas and other vegetables.

Mr. Naiſmith makes ſome juſt remarks on what farmers call the tillering of corn, that is, the ſhooting forth its roots

or radicles, and adds, that "early tillering ſhould be promoted, and late tillering diſcouraged, *if we knew by what means theſe can be effected.*" Caloric and atmoſpheric air are unqueſtionably the chief agents in facilitating this proceſs; and in coheſive clayey ſoils, hair-plaſter or woollen rags, by their elaſticity rendering the earth permeable to the external air, have been found the very beſt manures. Late tillering may certainly be obſtructed, or perhaps prevented, by rolling the ſoil, or otherwiſe expelling or ſecluding the air from the young roots. With reſpect to caloric, we would recommend the author to make ſome experiments on ſubſtances which are powerful conductors or non-conductors of heat, among which he would perhaps find ſomething equally as advantageous for manure as the brick-duſt he propoſes. Speaking of mildew and blight, the author rejects the idle ſuppoſition of its being produced by barberry buſhes; but we were not a little ſurpriſed to find that ſo intelligent a writer, and one who ſeems ſo well acquainted with the works of French agriculturiſts, ſhould have wholly overlooked the labours and important diſcoveries in vegetable phyſiology of Mr. T. A. Knight.

The ſecond part of this work is more practical than the firſt, and treats of "incloſing and ſheltering, draining, preparation of the ſoil, and of ſoluble carbon, and of thoſe bodies which either directly ſupport vegetation, correct the ſoil, or prepare the vegetable food contained in it." The author's remarks on incloſing, ſheltering and draining, contain nothing new or very objectionable. In his plans for "the preparation of the ſoil and manure," we perceive too much reaſon to regret that he has not carried into practice more chemical knowledge; for inſtance, in his attempts to form a kind of nitre-beds, and to nitrogenize lime and dung, he ſeems to have forgotten that all humidity is directly deſtructive of that proceſs, and that inſtead of covering the lime and earth with moiſt dung and wet ſtraw, to form nitrate of lime, he ſhould have kept them perfectly dry, and expoſed them as much as poſſible to the action of the atmoſphere. He is alſo an advocate for the fertilizing powers of magneſia, and relates ſome ſucceſsful experiments made with the carbonate of this earth; but we think that the reſult of his experiments may be explained, without attributing any fertilizing qualities to magneſia, by its affinity for the ſuperabundant oxygen or carbon which might be preſent, either of which in exceſs being injurious to vegetable life; and thus, inſtead of yielding nutriment to the plants, it only prevented the injurious effects of a ſurfeit, and abſorbed thoſe ſubſtances which would

otherwiſe have acted as too powerful ſtimuli. This explanation may perhaps induce the author to re-conſider his concluſion, and to reflect whether the uſe of "water charged with carbonic acid" during three weeks was not almoſt ſufficient to have deſtroyed the plant, had there been no magneſia, alkali, or other ſubſtance preſent, beſides the vegetable, which has an affinity for carbon.

The chapter on "the preparation of ſoluble carbon for the nouriſhment of plants," abounds in uſeful hints and directions for the preparation, compoſition, and application of manures; but we have already extended our remarks to a conſiderable length, and cannot therefore enter into a detail of the numerous methods the author propoſes. This, indeed, is the leſs neceſſary, as moſt of his theoretical reaſoning is founded on the ſuppoſed ſucceſſive emiſſion and abſorption of oxygen and carbon by vegetables in or out of the ſun's rays. This doctrine, however, although now proved erroneous, does not militate againſt the author's practical inſtructions, and the obſervations of many years' experience. He remarks that the orange oxyd of iron (which is in ſome places almoſt a carbonate) is always injurious to vegetation, yet many of the evil effects attributed to it are, perhaps, owing to the acid marſhy ſoil in which it is generally found.

Upon the whole, however we may differ from Mr. Naiſmith in opinion reſpecting the theoretical explanation of ſome of the facts which he adduces, we admire his induſtry, reſpect his experience and ſound practical knowledge, and recommend his book to the attention of all agriculturiſts, who wiſh to be acquainted with the various opinions of philoſophers on the ſubject of vegetation, with the natural hiſtory of the vegetables cultivated by the huſbandman, or with the poſſibility and means of increaſing the products of the earth, and improving huſbandry.

Napoleon and the French People under his Empire. By the Author of Buonaparte and the French People under his Conſulate. From the German. Pp. 452. 8vo. 9s. Tipper and Richards.

THE original of this work is in German, the title page of which profeſſes to be tranſlated from the Engliſh, and printed at Peterſburgh, 1806, neither of which we believe to be true. The ſituation of Germany has been too critical for ſome years to venture publicly to print ſuch a book as the one be-

fore us; and Peterſburgh, *qu'il n'eſt plus* (as we might ſay with infinitely more truth than the French ſaid after the battle of Marengo *il n'y a plus des Alpes)*, was the dernier ſanctuary of nominal independence on the continent of Europe. It is therefore as probable, that the name of the Ruſſian capital is only aſſumed, as it is manifeſt that the work is *not* tranſlated from the Engliſh. Were we to hazard an inference from ſome of the facts detailed, we ſhould ſuppoſe it to be the production of ſome native of German Switzerland; but we are told that the preſent volume was written by the author of another excellent work, entitled, "Buonaparte and the French People under his Conſulate." It is, however, evidently neither of Engliſh nor French origin, and therefore deſerving of more attention, as it has greater claims to independence and national impartiality. But we muſt firſt notice ſome of the juſt and patriotic remarks in a very energetic and able preface, by the Engliſh tranſlator.

"This book," obſerves the tranſlator, "profeſſes to be (and it is what it profeſſes) a portrait of Buonaparte. It collects the ſcattered tokens and marks of guilt which he has ſtamped upon every act of his public life; it unites and embodies them, and preſents to our view a full length picture, which we ought, in ſpite of its uglineſs, intenſely to contemplate; till the thought of him occupy the buſy day, and the image of him haunt our midnight dreams. If it be aſked, why thus pollute the fancy with loathſome images, and the mind with evil thoughts? I anſwer, that we live in an hour in which the public calamities, and the public dangers, require that the active and energetic principles of our nature be called into being. But the paſſions ſhould never be rouſed alone; the underſtanding ſhould attend and direct their force. When the heart is kindled to hate, the mind ſhould know whom and why it hates, and here we have a conſideration which affords relief to the benevolent man. That ſtrange and wonderful ſeries of events, called the French revolution, has at length led to the ſeizure of all the phyſical energies of France by one man, who wields them in his arm, while the nation reſigns to him her moral exiſtence, and ſubmits to be the patient inſtrument of his will, without profeſſing herſelf to have any, but what he from day to day may dictate. Hence, though we contend againſt Frenchmen who ſubmit to fight his battles, it is no longer againſt Frenchmen that we are compelled to foſter all the hoſtile and revengeful paſſions. Hate is ſo unſocial a feeling, that the heart revolts from entertaining it againſt a whole nation. But there may exiſt individuals in whom evil is, as it were, embodied, againſt whom all the force of hate may be lawfully and laudibly indulged, in compliance with the beſt propenſities of our nature. Surely his breaſt is not filled with the manly and vigorous ſentiments of a powerful character, who cannot entertain

'The ſtrong antipathy of good to bad'.

But towards France, enſlaved and wretched at home, and a tyrant abroad; deriving conſolation from her own bondage by the ſtill heavier fetters ſhe caſts upon others; towards France, the victim and the agent of her maſter's tyranny, there is no diverſity of opinion or ſentiment whatever. We all alike feel pity and contempt for the nation which can be brought paſſively to endure ſuch things, and hatred towards the tyrant and his agents who can act them."

We might extract many more ſentences even ſtill more diſtinguiſhed for juſtneſs of feeling, for pure philanthropy, genuine love of liberty and juſtice, as well as for profound knowledge of the human heart, and the ſoundeſt principles of moral and civil policy, from this ſpirited preface, but that we hope that all the political grumblers of the United Kingdom will impoſe on themſelves the taſk of reading the whole volume with the ſame attention which they give to their adopted friend Buonaparte's decrees. We agree alſo with the tranſlator, in thinking that there is no "vigorous character" but muſt feel ſome emotion of affection or averſion; and the *ſoi-diſant* philanthropiſts, who affect to feel only for *humanity*, and not for their country, betray their groſs ignorance of human nature, by pretending to feel more for diſtant and little known objects than for thoſe immediately under the cognizance of their ſenſes, and which can either flatter them to eſteem, or rouſe them to anger. Their pretenſions to humanity, indeed, are mere deluſions; in truth, they have nothing but *perſonal* feelings, and, with ſome very few exceptions, they are bad huſbands, bad fathers, faithleſs friends, and diſloyal ſubjects. He cannot love his country who feels pleaſure in the triumph of its malignant enemy, ſtill leſs be a friend of liberty who admires Buonaparte. The memorable murder of the unfortunate Palm, with an account of which this excellent preface terminates, ſhould be frequently recollected by ſuch men. But, to proceed with a view of the work before us, which would not be inaptly termed a pathognomonical and phyſiognomonical analyſis of the natural and political hiſtory of Buonaparte. The German author begins with a moral view of the Corſicans, but he ſeems not to have known that Corſica was peopled at a very late period with Spaniſh *convicts*, robbers, and murderers. Of the Corſo-Italian Conſul he thus expreſſes himſelf.

"Inſtead of the heroic and avowed execution of that pure theory of a regimental government which is fixed in the mind of Buonaparte, the cunning Corſican takes no ſtep which is not a trick and a ſtratagem. With more than Jeſuitical hypocriſy, he has always af-

fected before the populace a something very different from what he proposed; and thus a childish, short-sighted race has been every where deceived: he has been ever drawing around them more and more closely an invisible net, in which they lie entanged, and which cannot be broken but by despair and the sacrifice of millions. It is this detestable, this predominant feature in Buonaparte's character, which I wish to exhibit fully and clearly. With all the assumed grimaces of friendliness he cannot alter the features of his fraudful treacherous face, nor can the Italian *Buonaparte* conceal himself under the French Bonaparte. When I saw him walk round the circle at his, or rather, then, at their public audiences, and remarked his assumed artificial smile, so ill fitting his bronze complexion and his kreeking voice, while he uttered to every one some insignificant sentences, I then too clearly read in the countenances of those who stood round him, and heard it afterwards too distinctly from their own confessions, that all sense of personal character and worth was lost in the notion they brought with them, of the high honour they then enjoyed of standing in the presence of the First Consul; in the wretched fear of being undistinguished by him, and hope that he might graciously drop one word of condescension upon them; then, indeed, I could well comprehend how this artful man had succeeded in deceiving, even to such a degree, a vain and heedless people. I have often had occasion to perceive how little most men are qualified, and attentive enough, how few, in the anxious moment of vanity, have self-possession and coolness enough to be observers; for I have remarked, that of those who were presented, very few in fact knew how Buonaparte looked. The greater number do not dare to behold him stedfastly, or, being short-sighted, venture to use a glass, or even retain their spectacles. When this happens, it is of course not difficult to read in the countenance of the great man what they have already at home fancied to be dwelling in him. I have even shocked some, by asking what they thought of the little dull green eyes of Buonaparte. At any rate the hero must have deep, piercing, fiery eyes; and thus it was often as difficult to make those who had seen him sensible that the eyes of the Corsican are little, dull, and green, as those who at a distance were content to be his enthusiastic admirers."

So much for the physiognomonical portrait of Napoleon Buonaparte. Then follows his pathognomonic character.

"Able to endure bodily fatigues which nature shrinks from; cunning in being active without ever laying himself open to his adversary, and still more cunning when he seems to act openly; inexhaustible in resources; ever disposed to undertake what is most difficult, and at least to attempt what is impossible; resolved to hazard every thing where reflection would be of no avail; full of stratagem and address in concealing under the veil of the most perfect repose the most important undertakings; easily irritated, so that he suffers himself to be impelled to the most momentous actions with feverish impetuosity;

perfidious without religion, without morality or principles, but exerciſed in putting on the cloak of virtue when his purpoſes require it; obdurate by nature, impetuous and paſſionate, but able to command himſelf, and aſſume the mien of every paſſion; capable of playing the tyrant with as much eaſe as he can ſtep forward in the modeſt, friendly, complaiſant garb of the flatterer; acute in perceiving the moment to do an act of beneficence even when his heart is not benevolent; abrupt and earneſt in his converſation; inexplicable as well in his expreſſions as in his conduct; ever reſerved under the influence of a ſeries of various proſpects, wiſhes, and undertakings, merely co-operating means for the extenſion of his power; prepared to ſacrifice friendſhip, gratitude, and every thing morally beautiful, in order to attain his end; ready to avail himſelf of ſlander, in order to betray the one and over-reach the other; to make one ſuſpected and to cruſh another, or to remove every impediment in the way of his ambition; prepared to addreſs nations in the language of their wiſhes, while he keeps the end of his concealed. Ambitious as Alexander, rapacious as Pygmalion, perfidious as Lyſander, and as full of fraud as Piſiſtratus."

We ſhall make one extract as a ſpecimen of Buonaparte's *political* conduct to the Venetians.

"Buonaparte went to Milan; there he was met by ambaſſadors from Venice, who earneſtly implored him to preſerve to them the new conſtitution [which] he had lately given them. On his referring them to the Directory, by whoſe will he pretended the treaty was made, and on their preparing to go to Paris to make their ſupplications there, he cauſed them to be purſued on their journey, and brought back as priſoners to Milan till the ratification of the treaty arrived, by which he had ſacrificed the Venetians, and *ſold them to Auſtria!* But before this could be formally proclaimed in Venice, the proviſional democratic government, which had been eſtabliſhed, was by command of Buonaparte diſſolved, and a purely military adminiſtration introduced, till the formal delivery of the ſtate to Auſtria, in order that the old ſyſtem of robbery might be moſt expeditiouſly and eaſily practiſed by the French troops, their generals and commiſſaries; and moſt completely was it carried into effect. When nothing farther could be taken away, the large quantities of ſalt contained in the public magazines were ſold for the benefit of the French; and thoſe other ſtores, which could neither be carried away nor turned into money, were wantonly burnt and deſtroyed. Theſe incendiary projects were alſo extended to the dock-yards and naval ſtores, and were prevented from being carried into effect only by the vigorous reſiſtance and zealous exertions of the workmen employed. At laſt the unfortunate Venetians were forced to endure the laſt mortification, of beholding their St. Mark robbed of his beautiful antique horſes and glorious lion, and their ſplendid *Bucentoro* maliciouſly deſtroyed!"

The murder of the *Arenas*, and the treachery of the Auſtrian general *Zach* at the battle of Marengo, are detailed with great perſpicuity, and proved by *authentic* documents. In few works on French affairs have we ſeen the motives, agents, actions, and reſults, ſo diſtinctly placed before the eye of the reader as in the preſent; the cauſe and effect of many events are fully developed, the vile paſſions of Buonaparte demonſtrated, and, in a word, no perſon can peruſe this volume without learning ſomething more of the depravity of human nature. We could wiſh that the truly patriotic and very able tranſlator of this work would condeſcend to abridge it and the preceding, by the ſame author, and inſtead of 9s. ſell it for 9d., ſo that it might be read by all claſſes of people. We ſhall deem it our duty to make ſome farther intereſting extracts from it in a future number.

POETRY.

Poems written at Lancheſter. By John Hodgſon, Clerk. Pp. 138. Small 8vo.

DR. Johnſon, ſpeaking of Pope, obſerved, that "he ſeems to have thought with Boileau, that the practice of writing might be refined till the difficulty ſhould overbalance the advantage." This, however, does not ſeem to be the opinion of the generality of poetical writers of the preſent day. Their refinement has no limits. "The words are multiplied till the ſenſe is hardly perceived; attention deſerts the mind, and ſettles in the ear. The reader wanders through the gay diffuſion, ſometimes amazed, and ſometimes delighted; but, after many turnings in the flowery labyrinth, comes out as he went in. He *remarks* little, and *lays* hold on nothing." From theſe reflections we muſt exempt the Poems written at Lancheſter. Their author ſeems to poſſeſs no common ſhare of poetical talent, fired by all the emotions of the fineſt ſenſibility. He paints the ſcenes of nature in all their genuine ſimplicity, and ſings the barren waſte turned into a fruitful valley.

The work conſiſts of two poems, and ſome pieces which the author terms Odes. The ſubject of the firſt is Woodlands, the eſtate of Thomas White, Eſq. ſituated near Lancheſter, in the county of Durham. And we are informed in the preface, that, "prior to the year 1777, it was a wild heath. For improvements in it, according to the Tranſactions of the Society for the Encouragement of Arts, &c. Mr. White received their gold medal ten times, and their ſilver medal once." The ſubject of the ſecond poem is the hiſtory of Longovicum, the Roman ſtation ſituated near the village of Lancheſter, in the ſame county. The *firſt* ode is addreſſed to the Weſt Winds; the *ſecond* and *third*, to the Rev. T. Cowper; the *fourth*, to a Bee; and the *fifth*, to a Lady.

In the beginning of the firſt poem we have an Invocation to Sleep, a ſubject in which a Shakſpeare and a Young have diſplayed the characteriſtic beauties of their poetical excellence. Here, however, we find no ſervile imitation of theſe great poets. But let our readers judge for themſelves.

"O thou, who ſcatter'ſt over weary heads
Sweet drops of mercy, and the dews of reſt,
Is there, O Sleep, ſome iſland of delight;
Some paradiſe of never-fading green,
Where thou and health upon the ſilver ways
Of moonlight walk? Thy aid, alas! in vain
With ſighs and ſupplications have I ſought.
A thouſand awful recollections fill
My ſoul. Horrors ideal and the guilt
Of many a crime, unblotted out in heaven,
With ſtarts convulſive ſtretch my painful eyes.
Love, Hope, Deſpair, and Grief; faint gleams of joy;
Futurity and Fear, on ſable wings,
A dread aſſembly, hover round my bed.
O Sleep, again, thou partial goddeſs, hear
Thy vot'ry's prayer. I never made the night
Re-echo with the ſhrieks and groans of death,
And yet the murderer ſleeps. E'en in thy arms
The houſeleſs beggar throws his crippled limbs,
And ſmiles. But let the wretch be happy. Me
Poetic thoughts, the handy works of God,
Shall exerciſe."

The introductory paſſage to our author's obſervations on "Woodlands" is alſo highly poetical; and his addreſs to Mr. White, the proprietor, to him,

"———————— Whoſe labour taught
A wilderneſs to ſmile; who claims no praiſe
From warlike deeds, but bread procures for man,"

is well conceived and beautifully expreſſed; while he exclaims—

"O! could my efforts bid his memory live,
I'd fix indelible, as are the hues
Of laurel or yon azure arch, his name
Upon the rolls of time; that, ſhould the arm
Of order ceaſe to preſs on Faction's chains,
And that dire monſter, re-aſſuming all
His horrid ſtrength, o'er city, grove, and ſeat,
Of rural quiet, like a comet paſs,
Shaking his burning hair and firing all;
Should taſteleſs opulence, or freakiſh mode,
Cut into patches of fantaſtic form
This beautiful economy of fields and trees,
Which ſeems the happy work of Nature's hand;

E'en then ſome mind, enamour'd of the charms
Of rural elegance and bold deſign,
Our hills and valleys might again reſtore
In all the fair variety of wood,
And happy cottage, mead, and cultur'd fields."

The botanical reader will be pleaſed with the paſſages contained in the 14th, 15th, and 16th pages. We regret that our limits will not permit us to tranſcribe them. But we quote the following as an excellent ſpecimen of deſcriptive poetry.

" In this ſweet ſeaſon, while the herald lark
Wakes up the roſy hours, and morning throws
Thin robes of crimſon o'er her cloudy walls,
And leiſurely unfolds the gates of day;
Cool breezes wanton o'er the dewy hills,
And murmuring waters, and the ruſtling ſounds
Of leaves, in ſweet admixture, float along
With breath of op'ning flowers. The turtle's tale
Steals in ſad charms into its partner's neſt;
And joy exceſſive, from the blackbird's throat,
In harmony unmeditated flows
To cheer his brooding mate. Perched on a pine,
New gilded with the beams of orient day,
The thruſh inceſſant plies his am'rous ſong.
Each zephyr on its wing delighted bears
The ſhort, but merry, deſcants of the wren;
And ev'ry tree is vocal with the notes
Of univerſal love. No rules of art
Check the luxuriance of the linnet's glee,
Or ſtop the finch's carol. As they feel
The tender paſſion flutt'ring through their veins,
They wake to rapture, and, with keen delight,
Catch inſpiration from each other's eye,
And pour a wild ſong on the paſſing gale."

The painter will find a good ſubject for his pencil in this paſſage.

" See! from that whiten'd cottage, on whoſe roof
O'erhanging woods their trembling ſhadows wave,
And where the babbling rill, meandering, flows
To irrigate a garden, cover'd thick
With embryo foreſts, tott'ring as ſhe walks,
A widow comes. Her feeble arm a ſtaff
Smooth-worn ſupports. Cautious and ſlow ſhe takes
Her way along the winding avenues
Of pine. The cherub offſpring of her ſon,
Playful as kids, and lively as the morn,
Gambol before her, and with childiſh zeal
Crop the wild daiſy, or the woodruff's wheel;
And, often, as they fill their little hands,
Return to lay the treaſure at her feet."

We think our author has been leſs happy in his deſcription of the winding walk at Woodlands than in almoſt any other paſſage in this poem. In the following lines there is too much of what Dr. Johnſon terms "luxuriance of expreſſion," and the phraſe *treſſes*, when applied to a flower, we think rather overſtrained. At any rate, had it been applied to the long drooping bunches of the laburnum, it ſurely would have been more in character, than to the upright buſhy panicles of the lilach. The ſecond line is inelegant and unpoetical.

"When May, with ſmiles, detains the furious north,
The genii of the weſt-wind *come to ſo ſhake*
The lilach's ſnowy treſſes; and, in ſport,
To viſit the laburnum's coſtly rills
Of yellow bullion."——————

The deſcription of the mountain aſh, however, is extremely natural; and the reflections on ſociety and friendſhip are equally excellent, both in moral and poetical merit. Upon the whole, we candidly confeſs that we have derived much pleaſure from the peruſal of this poem, and have formed a very high opinion of its author's piety, benevolence, learning, and taſte. We would recommend it to the notice of every lover of the Muſes, as one of the beſt ſpecimens of modern poetry.

The ſecond poem, entitled "Longovicum, a Viſion," is highly intereſting, from its treating of the manners and cuſtoms of the ancient Britons in the days of the Romans; and the numerous woodcuts of Roman ſtones with inſcriptions, as well as the learned notes, which evince much reading and critical acumen, are well worthy the attention of the hiſtorian and antiquary. But we have wandered ſo long amid the beauties of *Woodlands*, that our limits will not permit us to examine at length "the Roman ſtation whoſe hiſtory has been attempted in this little poem;" and we can only add, that it is unfolded with much grace, ſimplicity, and even conſiderable fidelity. The Odes are pretty, eſpecially the one addreſſed "To a Lady."

We cannot take our leave of this little work, without expreſſing a wiſh that Mr. Hodgſon, who ſeems ſo well qualified to decorate the pureſt piety and morality with the faireſt garb of taſte, will again invoke his muſe.

Hours of Idleneſs; a Series of Poems, original and tranſlated. By George Gordon, Lord Byron, a Minor. 12mo. Pp. 188. 6s. Ridge, Newark; Croſby and Co. London. 1807.

IN a modeſt and ſenſible preface, this noble young Lord informs his readers that theſe productions are the fruits of the lighter hours of a young man, who has lately completed his nineteenth year. Be that as it may, they exhibit ſtrong proofs of genius, accompanied by a lively but chaſtened imagination, a claſſical taſte, and a benevolent heart. The ſubjects of the poems are various, but the greater part of them are *amatory*. Of theſe, "The Firſt Kiſs of Love" may be claſſed among the beſt. The lines on leaving Newſtead Ab-

bey, the reſidence of his Lordſhip's anceſtors, and the Elegy on the ſame place, have very great merit. The ſentiments and train of thinking which they diſplay are as honourable to his feelings, as the compoſition itſelf is to his taſte and talents. Some of the "Tranſlations" are at once ſpirited and chaſte, though, on the whole, we greatly prefer the original poems. In tranſlating the beautiful epiſode of Niſus and Euryalus, from the 9th book of the Æneid, which we have ever regarded as the maſter-piece of the Mantuan bard, his Lordſhip has ſhewn a perfect knowledge of his author, and has preſerved ſome of his beauties, which is no ſmall merit, conſidering, as we do, that no other language is capable of conveying the ſpirit of the original. After giving this general character of the volume before us, we ſhall extract one ſpecimen, for the gratification of our readers.

"EPITAPH ON A FRIEND.

"Oh, friend! for ever lov'd, for ever dear!
What fruitleſs tears have bath'd thy honour'd bier!
What ſighs re-echoed to thy parting breath,
Whilſt thou waſt ſtruggling in the pangs of death!
Could tears retard the tyrant in his courſe,
Could right avert his dart's relentleſs force,
Could youth and virtue claim a ſhort delay,
Or beauty charm the ſpectre from his prey,
Thou ſtill hadſt liv'd, to bleſs my aching ſight,
Thy comrade's honour, and thy friend's delight.
If, yet, thy gentle ſpirit hover nigh
The ſpot where now thy mould'ring aſhes lie,
Here wilt thou read, recorded on my heart,
A grief too deep to truſt the ſculptor's art.
No marble marks thy couch of lowly ſleep,
But living ſtatues, there, are ſeen to weep;
Affliction's *ſemblance* bends not o'er thy tomb,
Affliction's *ſelf* deplores thy youthful doom.
What though thy ſire lament his failing line,
A father's ſorrows cannot equal mine!
Though none, like thee, his dying hour will cheer,
Yet other off-ſpring ſoothe his anguiſh here:
But who, with me, ſhall hold thy former place?
Thine image, what new friendſhip can efface?
Ah! none; a father's tears will ceaſe to flow,
Time will aſſuage an infant brother's woe:
To all, ſave one, is conſolation known,
While ſolitary friendſhip ſighs alone."

DIVINITY.

A Sermon preached at the Conſecration of the Chapel of Saleſbury, in Lancaſhire, Sept. 8th, 1807. By [the *Reverend*, we ſuppoſe] Thomas Dunham Whitaker, LL. D. F. S. A. Miniſter of Holme. 8vo. Hatchard, London; Edwards and Son, Halifax.

THIS is one of the moſt extraordinary diſcourſes which has fallen under our inſpection for a long time. In the opening of it there are certain poſitions advanced on ſome of the moſt important ſubjects of political economy, the examination and diſcuſſion of which would require a volume. The reſult of the author's inquiries into theſe queſtions appears to be this; that the manufactures of this country have increaſed to an alarming degree, and have effected a complete revolution in the morals and manners of the lower claſſes of the people. This increaſe too, according to him, has produced an exceſſive population, an effect not generally attributed to the growth of manufactures. The points which he ſeeks principally to eſtabliſh are, that "in the manufacturing diſtricts we have already overſtept the point within which population contributes to happineſs; and that the primeval command, 'be fruitful and multiply, and repleniſh the earth,' has its limits far within the phyſical poſſibilities of habitation and ſubſiſtence." So far as theſe dicta tend to direct our attention to the improvement of agriculture, to the cultivation of waſte lands, and to the means of providing for the ſupport of an increaſed and increaſing population, without the neceſſity of deriving uncertain ſupplies from foreign countries, they may be conſidered as having a moſt uſeful operation. But on no other ground do we think the inquiry beneficial, we mean the inquiry into the probable exceſs of population over the probable means of ſubſiſtence. As to the effect of manufactures, or of any thing elſe, on the religious and moral conduct of the people, that is, indeed, a ſubject of vital importance to every Chriſtian ſtate, and the author's reflections on it are entitled to very ſerious attention.

Mr. Whitaker does juſtice to the generoſity of the age, but, very truly, remarks, "that in directing the ſtream of that liberality, we are governed by feeling more than [by] principle, and by faſhion more than either." And he obſerves, with equal truth, that while we are profuſe in our contributions for the creation or ſupport of inſtitutions which have for their object the relief of the *body*, we are niggardly, if not wholly inattentive, to thoſe which are calculated to promote the good of the *ſoul*. This is a bitter reproach, and woe be to the nation which ſhall be found to deſerve it! We heartily concur with him in the neceſſity for erecting a number of chapels of eaſe throughout the kingdom, with money taken from the public purſe. This is a meaſure which we have often laboured to enforce, and never was a period more auſpicious than the preſent for carrying it into ef-

ſect, when we have a miniſter, the earneſtneſs and ſincerity of whoſe zeal for the ſecurity of the Eſtabliſhed Church, and for the preſervation of public morals (which is intimately connected with it), are equalled by few, and excelled by none.

By apprenticing children to manufactures, Mr. W. contends, and juſtly, in our opinion, that all domeſtic habits, parental ties, filial affection, and the bonds of ſubordination, are either looſened or deſtroyed: a ſpirit of infant *independance*, incompatible with theſe, is cheriſhed, and the means of ſupporting it afforded.

"The time has been when it was deemed a privilege for the children of the poor to be received into ſuperior families, many of which were ſchools of order and decorum: but the obligation is now inverted; domeſtics, inſtead of being governed, are to be cajoled into obedience; the right of a maſter to controul their morals is ſometimes expreſsly diſclaimed; they know, without the information of a great moraliſt, 'not that he keeps them, but that they keep him,' and thus a ſpecies of ſlavery is created unknown to every writer on natural or civil law,—the ſlavery of maſters to their ſervants."

This is indeed an intolerable, and a rapidly growing, evil. There is not, at this time, a more profligate race of beings, generally ſpeaking, than domeſtic ſervants. They reject all controul, they deſpiſe all authority, they are exempt from all law. The law protects the *farmer* and the *manufacturer*, by providing modes of puniſhment for the *miſbehaviour* of their ſervants. But the ſervants of every other deſcription of ſubjects may indulge with impunity in every ſpecies of diſobedience, abuſe, licentiouſneſs, and inſult; they may deſtroy all domeſtic comfort, and the maſter has no means of puniſhing them for their miſconduct: his only reſource is *diſmiſſion*, which is conſidered now as no puniſhment at all. Surely this is an evil which calls for the interpoſition of the legiſlature!

In a note to the paſſage laſt quoted, Mr. W. ſays, that the ſentiment which he has cited from Dr. Paley "would not have eſcaped that excellent man in his later years." What authority he has for the aſſertion we know not; but, we believe, a new edition of the Doctor's Moral and Political Philoſophy was publiſhed in *his later years*, when, if his ſentiments had been changed, he might have altered the text, and that it was his *duty* ſo to do Mr. Whitaker will ſcarcely be diſpoſed to deny. In fact, that book of Dr. Paley's contains much matter of a moſt objectionable nature, and is well calculated to inſtil into the minds of youth moſt erroneous notions and moſt pernicious principles. And yet, it is ſtill in uſe among the ſtudents of Cambridge! Such is the magic of a *name*.

Our limits will not allow us to follow Mr. Whitaker through the variety of important topics which his Sermon embraces. But we cannot take our leave of him without expreſſing our doubts on a poſition advanced in a note on the ſubject of *ſchiſm*.

"'Ephraim is joined unto idols; let him alone.' We cannot communicate with the Church of Rome without peril of damnation, and without the word and ſacraments we continue in the ſame peril

where we are: with fear and trembling therefore we will lay hands on the ſhew-bread; we muſt ſtarve and periſh without it.

"Now in theſe caſes where is the ſin? In the caſe of ſeparation from the Church of Rome it lies with that idolatrous congregation, which has driven the few faithful among them to ſeparate with the conſcientious Unitarian ſeparatiſts from ourſelves," (to which he had before adverted): "*it lies no where.* The Church of England is not culpable becauſe it is not idolatrous; neither are they *blamable*, becauſe they lie under the *invincible misfortune* of believing it to be ſo."

It is impoſſible for us to admit the validity of this excuſe for the Unitarians, becauſe we cannot admit the exiſtence of this *invincible misfortune* on which it ſeems to be founded. Does not Chriſtianity teach us to believe, that if a man fervently and ſincerely pray to the Almighty for the beſtowal of his grace to open his underſtanding to the truths of the Goſpel, it will not be withholden from him? A *judicial blindneſs* we can underſtand, but no where do the Scriptures authorize us to believe that any man, to whom the Goſpel is known, labours under an *invincible* blindneſs to its truths, without any fault of his own. It would be the height of preſumption in man to fix limits to the *uncovenanted* mercy of God; but is it not almoſt equally preſumptuous to aſſert that any men are entitled to the *benefits*, who have not complied with the *conditions*, of the Chriſtian covenant? If a man rejects the truths of the Goſpel, by refuſing to believe the account which our bleſſed Redeemer gave of himſelf, an account delivered in language ſo plain as ſcarcely to admit of miſconception, is a Chriſtian miniſter warranted in affirming that he will receive the promiſed advantages of the divine ſcheme of redemption? and he muſt receive them if he be not *blamable.* On the other hand, what ideas would be entertained of the *juſtice* of God, if it were admitted, that he preſcribed certain conditions of ſalvation, and yet ſuffered any of his creatures to labour under the *invincible misfortune* of being utterly unable to comply with them? This doctrine is full of danger: admit the validity of the plea here urged for the diſbelief of the Unitarians in the divinity of Chriſt, and it will be very eaſy to urge the ſame excuſe for every ſpecies of infidelity. We earneſtly recommend to this intelligent preacher to reconſider the whole matter of this note, which is open to many objections. Indeed it appears to us, that the tendency of his reaſoning is to impreſs men with the conviction, that however they may be in error, however contrary their conduct may be to the precept and doctrine of the Goſpel, ſtill, if they think themſelves in the right, they are ſo, or at leaſt that the effect will be the ſame as if they were ſo. This may be *liberal*, but ſurely it is not *Chriſtian.* Equally miſchievous does it ſeem to us "to affirm that a man may periſh for embracing the truth, and be ſaved by continuing in error." To put poſſible caſes of this kind, even if we were warranted in putting them, which we contend we are not, can anſwer no one good purpoſe, but may do much harm.

The Sermon, however, contains much excellent matter, and many judicious reflections, on important ſubjects. It is dedicated

to the Biſhop of Cheſter, at whoſe deſire it was publiſhed; but it is proper to obſerve, that the paſſages which we have noticed or alluded to as objectionable are not in the body of the Sermon, but in the *notes*.

A Sermon, preached at Durham, July 17th, 1806, at the Viſitation of the Honourable and Right Reverend Father in God, Shute, Lord Biſhop of Durham. By [the Reverend] Henry Phillpotts, M. A., Rector of Stainton-le-Street, &c. and one of his Lordſhip's domeſtic Chaplains. 4to. Pp. 22. Rivingtons, London; Hanwell and Parker, Oxford; and Deighton, Cambridge. 1807.

THE object of this Sermon is to prevent, or to remove, thoſe falſe impreſſions which a miſconception, miſapplication, or perverſion, of the text is but too well calculated to excite. The text is taken from Romans, ch. vii, v. 18—"I know that in me, that is, in my fleſh, dwelleth no good thing: for to will is preſent with me; but how to perform that which is good I find not." From this text enthuſiaſts have been led to deduce the erroneous and miſchievous concluſion, that man, being utterly incapable of any good or moral act, is not reſponſible for the conſequences of his own conduct. Thus good works, which the preſumption of the Roman Church had rendered all-ſufficient, have been ſtripped of all merit, and not only the neceſſity of them, but even the poſſibility of performing them, has been denied. Such are the fanciful notions of many of the Methodiſts, the tendency of which to produce, to encourage, and to juſtify, the moſt immoral and licentious fictions we have often deplored. Mr. Phillpott places not only their dreadful effects, but their blaſphemous nature, in a juſt and ſtriking point of view; and, by clear and forcible reaſoning, reſcues the much-abuſed text from the miſinterpretations of ignorance and fanaticiſm. From theſe notions have ariſen the monſtrous doctrine of unqualified, unconditional, election and reprobation.

"Should they require further arguments," ſays this able divine, "to expoſe the pretenſions of a doctrine, which is refuted by the conſtitution of our nature and the concurrent teſtimony of every circumſtance of our condition, let them read its anſwer in its effects, and then ſay whether ſuch can be the dictates of the God of peace and mercy. It is one of its avowed conſequences, that our eternal doom will be awarded on no principle, but arbitrary election. But to what more profligate concluſion can the moſt abandoned infidel urge his unhallowed enquiries? If God will not 'judge the world in righteouſneſs, rendering to every man according to his works;' if an everlaſting and irreſpective ſentence has indeed been appointed for us, the penalties of which no laborious efforts of our own can mitigate, and its moſt exalted bleſſings no wickedneſs of man can forfeit; 'let us eat and drink;' let us crowd into our little ſpan of life all the enjoyments of which ſenſe is capable; away with the pangs of remorſe, and the joys of conſcious virtue: virtue is in-

deed an empty name, man cannot attain unto it, and all his devout aſpirations after it are preſumptuous and vain. What muſt be the effect of ſuch a perſuaſion on a frail and ſinful creature, with all dread of future puniſhment removed, and every impetuous deſire craving for its object? More deſtitute than the atheiſt, he has not even the ſenſe of moral fitneſs to check him in the wildeſt career of licentiouſneſs.

"But there remains a ſcene yet more horrible. Of all the forms in which human wretchedneſs can be preſented to our minds, the moſt awful is the ſtate of that poor being, who believes himſelf cut off by the eternal decree of God from all hope in the mercy of a Redeemer. In every other diſtreſs the proſpect of relief, however diſtant, is ſtill certain; nor can the malice of his oppreſſor or the perſecutions of fortune ſhut out the ſufferer from a view of that laſt retreat, 'where the wicked ceaſe from troubling, and the weary be at reſt.' But to the wretch who can look forwards to the cloſe of his miſeries upon earth only as the beginning of endleſs torment beyond the grave, to him in vain does natural reaſon proclaim the goodneſs of his Creator; in vain does the Goſpel ſpeak the words of peace and comfort, 'come unto me all ye that labour and are heavy-laden, and I will give you reſt:'—he liſtens only to the voice of the betrayer, who bids him 'curſe God and die.'"

Having thus deprecated the fatal conſequence of theſe Calviniſtic tenets, the pious preacher concludes a diſcourſe, which, in point of ſtyle and matter, may be claſſed among the beſt in our language, with the following appropriate ſupplication:

"May God of his infinite mercy give us grace to hold faſt the ſure word of ſalvation! May he both 'keep his ſervants from preſumptuous ſins, leſt they get the dominion over us,' and finally inſpire us with that 'hope which maketh not aſhamed; becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt, which is given unto us!'"

To this we devoutly ſay—AMEN.

Trihemeron Sacrum; or an abridged Preparation for receiving the Lord's Supper; with Forms of Service, and Rules of Abſtinence, to commence on Friday Noon, in the preceding Week. 12mo. Pp. 46. Hazard and Binns, Bath; and Rivingtons, London.

THE author deplores, and, alas! there is but too much reaſon to deplore, the alarming neglect which prevails among Chriſtians, to receive the bleſſed ſacrament of the Lord's ſupper; and he conceives it to be, in ſome meaſure, imputable to the bulk of the preſent books of preparation. We cannot agree with him in this opinion, but ſtill we approve of every attempt to compreſs ſuch inſtruction into a ſmaller compaſs; as we wiſh to ſee every *allurement* poſſible thrown out to draw the inattentive and the negligent to the diſcharge of their duty. The author recommends a return to the practice of the primitive Chriſtians, who, he ſays, before they received the ſacrament, faſted from the Friday to the Sunday.

"It is recommended to the perſon who propoſes receiving the ſacrament to begin his abſtinence on the Friday at twelve o'clock, or at fartheſt at three o'clock. The quantity of food neceſſary for ſuſtaining the body muſt be diſcretionary, as circumſtances reſpecting health and ſtrength of conſtitution ſhall direct; with this obſervation, that fiſh, which in its utmoſt latitude is the permitted article among Roman Catholics, affords, where it abounds, the moſt nutritious as well as luxurious food. This abſtinence ſhould have reference to what we *drink*, as well as to what we *eat:* all ſtrong liquors are to be carefully avoided, and it might be well to abſtain from the uſe of butter with our morning or evening tea."

This laſt diſtinction is ſurely moſt trifling and frivolous; but we have quoted the paſſage merely to remark on the groſs abſurdity of the Romaniſts, who, on their days of *abſtinence*, will devour as much turbot and lobſter ſauce as their ſtomachs will contain, and waſh it down with plenty of good wine!

Our author's notion of rendering the act of receiving the ſacrament compulſory by a penal ſtatute is one from which the mind revolts. Can he ſuppoſe, too, that the Chriſtian who will not be induced to receive it by the hope of ſalvation, which without it he cannot reaſonably entertain, will be led to take it by the dread of a pecuniary fine? The ſuppoſition would be ridiculous. Of all things, the performance of this ſacred duty ſhould not be enforced by *human* laws.

POLITICS.

Remarks on the Injuſtice and Impolicy of our late Attack upon Denmark. 8vo. Pp. 70. Matthews and Leigh. 1807.

WE are too well aware of the benefits reſulting from a free preſs to wiſh to have any ſhackles whatever impoſed on it, unleſs ſuch as are neceſſary for the preſervation of good government, and for the happineſs and well being of ſociety. We cannot, however, but remark, that our enemies have a wonderful advantage over us; for, putting the freedom of the preſs out of the queſtion, there never is found in a Frenchman the ſmalleſt inclination to plead the cauſe of another country againſt his own. The amor-patriæ ſuperſedes, with them, every other conſideration, on ſuch occaſions; and though perhaps the juſtice of their conduct may not be very eaſily defended, there is that in it which extorts the approbation of the *heart*, in ſpite of the *head*. In England, unfortunately, the caſe is very different; patriotiſm is too frequently ſubdued by party ſpirit, and men ſeem to take delight in repreſenting their native country as odious and contemptible. The writer of theſe Remarks is not aſhamed to ſtand forward the advocate of Denmark againſt Great Britain. Let it not be ſuppoſed, that if our government had really been guilty of an act of injuſtice,

we ſhould be ſo unjuſt ourſelves as to cenſure any man for condemning it. But when a man preſumes to expreſs a diſbelief of the poſitive declarations of his own Sovereign, and an implicit belief of the aſſertions of his enemies, we muſt conſider him as a fit object of public execration—Hic niger eſt, hunc tu, Runare, caveto.

As to the abſtract principles, culled from Groſius, Puffendorf, Monteſquieu, and Paley, we have nothing to object to them, but the partiality with which the extracts have been made; for if this admirer of the ancient law of nations had taken the trouble to conſult Vattel, one of the moſt approved writers on the ſubject, whom, for obvious reaſons, he does not chuſe to quote, he would have found a paſſage completely applicable to our conduct to Denmark, and fully juſtifying it. His favourite author, Paley, in a paſſage quoted by himſelf, mentions *precaution and defence*, an injury perpetrated, attempted, or *feared*, among the objects of a *juſt war*. Now, any man of plain ſenſe applying this maxim to the attack on Zealand, and the ſeizure of the Daniſh fleet, influenced by the motives proclaimed in his Majeſty's declaration, would naturally infer that nothing more was neceſſary to juſtify them. In the declaration his Majeſty ſays, he "had received the moſt poſitive information of the determination of the preſent ruler of France to occupy with a military force the territory of Holſtein, for the purpoſe of excluding Great Britain from all her accuſtomed channels of communication with the Continent; of inducing or compelling the court of Denmark to cloſe the paſſage of the Sound againſt the Britiſh commerce and navigation, and of availing himſelf of the aid of the Daniſh marine for the invaſion of Great Britain and Ireland." Now, if this were not an *injury feared*, and *juſtly* feared; if the attempt to prevent its effects, as far as we could, were not a meaſure of *precaution* and *defence*, we really know not the meaning of the terms. But unable to get rid of this obvious inference, he has recourſe to the moſt paltry artifices, the moſt pitiful ſubterfuges, and the moſt miſerable ſophiſtry. In the firſt place, as the eaſieſt mode of overcoming the difficulty, he *diſbelieves* the whole declaration, and calls for *documents* and *proofs!!!* He then has the effrontery to aſſert, that the declaration is confined to the *ſeizure of Holſtein*; and does not admit that *that* would lead the Danes to ſhut the Sound againſt us, or to co-operate with the French by ſea. But it is perfectly clear that the information on which his Majeſty acted ſatisfied the government that ſuch were the objects which Buonaparte was determined to accompliſh, and indeed he muſt be wilfully blind, or moſt groſsly ignorant, who can ſuppoſe for a moment that the uſurper would be ſatisfied with leſs.

Mr. Cobbett is abuſed moſt unjuſtly for defending the expedition to Copenhagen, and for expreſſing "his hope, that this is only the beginning of a new and more vigorous ſyſtem of warfare." In this defence, and in this hope, we are perſuaded, every good ſubject and every lover of his country will heartily concur with Mr. Cobbett. It is falſe to aſſert, that Mr. Cobbett's arguments on the ſubject are

founded on the principle "that power conſtitutes right." No; they are founded on a principle recognized by the beſt writers on the law of nations; upon a principle indeed of ſelf-preſervation. It is too much indeed to ſee a writer, who is by no means deſtitute of ſenſe and ability (though he has woefully miſemployed and miſapplied both on the preſent occaſion), gravely contending for the neceſſity of a moſt rigid obſervance of the laws of nations on our part, while theſe laws have been not only openly violated in a thouſand inſtances, but their authority publicly diſclaimed, by our enemy. In ſhort, the tame quieſcent conduct which he recommends is preciſely that conduct to which the nations of the Continent are indebted for their ſubjugation and ruin. It is however perfectly conſiſtent for an admirer of the *late* adminiſtration to recommend the very conduct which they purſued, and which in a ſhort time would have reduced this country to a level with the German empire.

The author declaims much about the *incalculable* injury which we ſhall ſuſtain by the ſeizure of the Daniſh fleet; but it ſeems, in his eſtimation, not only *incalculable*, but *inexpreſſible*, for he does not condeſcend to explain either the extent or the nature of the injury. On the authority of a paper written by *Flower*, the Cambridge Jacobin, he aſſerts the King's declaration to be *falſe*. With the ſame contempt of decency and of truth, he alſo aſſerts that "Buonaparte has, in ſpite of the aſſeverations of miniſters, preſerved a certain degree of delicacy even in his moſt unjuſtifiable proceedings. If we could for a moment examine his conduct towards moſt of the powers on the Continent with an unprejudiced eye, we ſhould diſcover perhaps more inſtances of forbearance than many perſons would willingly allow. We might perceive in his relations with other ſtates many inſtances in which he has not ſuffered the ſuggeſtions of intereſt to carry him to the utmoſt extent which his power would have enabled him to attain. If he had diſregarded entirely the law of nations, what was to have prevented him long ago from diſpoſſeſſing the King of Naples; from adding Portugal and even Spain to his dominions?—Might not the Emperor of Auſtria have been preſſed with ſtill harder terms than he received? Could he not have deprived the King of Pruſſia of the whole of his dominions?" This is an admirable apologiſt of the *forbearing*, *merciful* Napoleone Buonapartè, the aſſaſſin of Jaffa, the poiſoner of Acre, the butcher of Tanaſco, the midnight murderer of the wood of Vincennes, the plunderer and the tyrant of the Continent! The grounds of the apology are rather curious: on the ſame principle, if a thief breaks into my houſe in the night, and *only* plunders me of all my property, and *only* murders all my family, leaving me unhurt, *I* have no right to complain, and *he* is to be praiſed for his *forbearance*; becauſe, forſooth, he has not carried his diabolical purpoſes "to the utmoſt extent of his power." And is the *Engliſh* language choſen for the conveyance of ſuch ſentiments! It is an *Engliſhman* that is not aſhamed to promulgate them! In order to juſtify Buonaparte's future acts of outrage and violence (by anticipation) by our *ſeizure of*

the *Daniſh fleet*, he ſays, "he will not *now* be prevented by a want of precedent, or deterred by *the impotent bullyings* of this country, from aiming at univerſal empire!" As if the author wiſhed to reconcile the *people* of this country to the iron yoke of the Corſican uſurper, he tells them, that the irruptions of Buonaparte into foreign countries have only been injurious to the *governments* of thoſe countries, and not to the nations themſelves. Nay, he *inſinuates*, though he does not venture to aſſert, that the people have been benefited by the preſence of his deſtructive hordes! A more profligate falſehood, and one more miſchievous in its tendency, was never advanced by man. So far is this from being true, that the *people*, the *tradeſmen*, the *artiſans*, the *peaſantry*, of every country overrun by the univerſal plunderer, and his murderous banditti, have ſuffered infinitely more than the governments themſelves. They have been univerſally ſubjected to every ſpecies of brutal violence and outrage; their wives and daughters have been raviſhed, and in numerous inſtances afterwards butchered, before their eyes; the produce of their ſhops and their fields have been ſeized by the ſoldiery; and, when they have been ſuffered to eſcape with their lives, which has rarely been the caſe, they have been left in a ſtate of poverty and wretchedneſs, which would have rendered death deſirable. Has this writer never read the accounts of the horrors of this kind perpetrated by the French in Switzerland, in Italy, in Swabia, Franconia, and in other parts of Germany? If he have not, he will do well to conſult them before he takes up the pen again; and if he have, and has deliberately endeavoured to deceive the people of this country, he merits a much ſeverer chaſtiſement than any which the pen can inflict. Our limits forbid us to extend this article, or we could eaſily point out numerous other moſt objectionable paſſages, and ſome in which the author contradicts himſelf. Of ſuch a writer De Foe would have ſaid—"Thou art not a true-born Engliſhman, but a mongrel."

The Policy of the Blockading Syſtem Refuted; with Obſervations on the Preſent Stage of the War! in a Letter to a Friend. 8vo. Pp. 58. 2s 6d. Wilſon. 1807.

THIS is the wretched effuſion of ſome whining Yankee, written in a kind of mongrel Engliſh, intelligible, for aught we know, on the banks of the Delaware, but ſcarcely ſo on the banks of the Thames! It is written in the ſame ſpirit as the ſubject of the preceding article, but without the ſame ability. In ſhort, it is equally deſtitute of argument and of ſenſe, and is one of the moſt contemptible productions that we have had the mortification to read for ſome time.

On the Maritime Rights of Great Britain. 8vo. Pp. 19. 6d. Budd. 1807.

THIS is a plain, intelligent, and impreſſive, addreſs to the people, on a ſubject of vital importance; on a ſubject, on a right under-

ſtanding of which, and a conduct founded on ſuch underſtanding, the proſperity, welfare, and political independence of the country, moſt eſſentially depend. The author calls upon the government to aſſert theſe rights manfully and vigorouſly, and upon the people to ſupport them with firmneſs, deciſion, and unanimity, in that aſſertion. Having taken a brief view of the injuries which Great Britain has ſuſtained by the treacherous conduct of neutral powers, and more eſpecially by the fraudulent proceedings of America, he obſerves in regard to the latter, "It is remarkable that the country which treats Britain thus contumelioufly, is a country rapidly riſing in commercial opulence by carrying coffees and ſugars from the colonies of our enemy to Europe; it is a country whoſe principal frontier is nearly two thouſand miles of ſea coaſt; whoſe revenue is almoſt wholly derived from cuſtom-houſe duties on goods imported; and whoſe navy conſiſts of about a dozen frigates and a ſcore or two of gun-boats. The leviathan of the ocean is conceived to be no leſs patient than powerful." Indeed, her patience ſeems till lately greatly to have exceeded her power, and has looked more like the patience of the aſs, than the contempt of the lion.

Speaking of the expedition to Copenhagen, this ſenſible writer moſt truly ſays, "The expedition is, indeed, above all praiſe, when conſidered as an earneſt of the ſentiments of government reſpecting our maritime rights, and juſtifies the hope, that they will, in due time, ſtake the ſalvation of their country on the maintenance of a ſyſtem which recent events appear to have rendered indiſpenſable. To ſuch a ſyſtem, whilſt under diſcuſſion, objections will be urged in every poſſible form. The preſs will groan with pamphlets to prove its impolicy*; traders, fattening on neutralization, will declaim againſt its injuſtice; the opinions of foreign civilians will be quoted as paramount law, which we muſt not venture to diſregard without ſubjecting ourſelves to the ban of mankind. We ſhall be told that Britain is ſcarcely equal to the preſent conflict; that it is madneſs to provoke new foes; that America, once offended, will by non-importation acts make bankrupts of our manufacturers, and by non-exportation acts ſtarve our colonies; that we ſhall be deprived of naval ſtores; that peace will be placed at an immeaſurable diſtance; that the war expences will be doubled; and the preſent taxes rendered unproductive. To theſe, and ſimilar arguments which will be addreſſed to the vileſt paſſions of the human breaſt, your avarice and your fears, be your plain anſwer this, That you have great national intereſts to preſerve, and are determined to hazard your exiſtence rather than abandon them: the deciſion once made, the head and heart will go together."

No doubt ſuch arguments as theſe will iſſue forth from the triple-headed Cerberus of faction; but the plain good ſenſe of the people of England will ſilence them with the deciſive anſwer which this truly

* The appearance of the two pamphlets, noticed in the preceding articles, will ſuffice to juſtify this prediction.—EDITOR.

patriotic writer, well knowing their ſentiments and their diſpoſition, has here put into their mouths. He then proceeds to ſhew, that not only every principle of honour, the love of independence, and a regard for the welfare of the nation, ſhould unite every heart and hand in reſiſting the unprincipled aggreſſions of *neutralized enemies*, but that the immediate intereſts of the commercial world require ſuch reſiſtance. We fully agree with him that the United States of America ought not to be allowed to trade to our Eaſt Indian colonies, while our own merchants are precluded from trading with them. In the event of a war with America, "the whole of the India trade would center in this country; and, in various points of view, might be rendered more conducive than it now is, to the intereſts of our ſhip-owners, our merchants, and manufacturers; to the ſupport of our naval power, and the preſervation of our empire in Aſia; an empire, which, it is obſervable, is indebted to Marquis Welleſley's vigorous adminiſtration for the moſt efficient means of providing reſiſtance to French aggreſſion, more particularly for the acquiſition of a valuable line of ſea coaſt that will open new channels of trade and new ſources of maritime aſcendency. May we profit by the wiſdom of that illuſtrious ſtateſman, although on his return home he has not received thoſe acclamations from your general voice which were due to the preſerver of India." We cordially join in the wiſh that Marquis Welleſley may be placed in a ſituation in which his wiſdom, his knowledge, and his talents, may have full ſcope for diſplay; convinced as we are, that he is better calculated to cope with the Corſican uſurper than any other ſtateſman now living in Europe. We return our hearty thanks to the author of this pamphlet, whoſe patriotic efforts merit the gratitude of his country.

On the Maritime Rights of Great Britain. Second Part. 8vo. Pp. 59. 2s. Budd. 1807.

THIS treatiſe is more elaborate than the former, and the author adduces various documents and authorities from Puffendorf, and other writers on the laws of nations, in ſupport of his argument. It is highly worthy of attention, as eſtabliſhing, beyond almoſt the poſſibility of a cavil, the important rights for which he contends, and not only the expediency and policy, but the abſolute neceſſity of exerciſing them, to their fulleſt extent. It is indeed high time to impoſe a check on the avarice and impudence of American traders, which are moſt ſcandalouſly ſanctioned by their government, with an atheiſt and a Frenchman (in heart and principle) at its head.

EDUCATION.

Charles et Charlotte; ou première Education de l'Enfance. Pp. 108. 18mo. 2s. Relié, chez Booſey. 1807.

THE ſtyle, ſpirit, and manner of the French in the treatment of

their children are here faithfully pourtrayed in the converſation of a father and mother with their ſon and daughter; the one ſix and a half, the other four and a half years old. The exceſſive tenderneſs with which the French manage their children may not, perhaps, be improperly blended with the rigour of the Engliſh, and thus unite ſuavity and virtue. For this purpoſe, or as an introduction to French converſation, this little volume may be extremely proper and uſeful. It is, however, ſhamefully printed.

L'Ile des Enfans; Hiſtoire Véritable. Par Madame de Genlis. Pp. 100. 18mo. 2s. Relié, chez Booſey. 1807.

A VERY pleaſing hiſtory of a Poliſh noble, who, retired from the world, occupied himſelf in educating his children, and teaching them to cultivate a little iſland, which had been covered with wood; this the noble's beneficence induced him to give to the peaſantry for fuel, to prevent them from ſtarving during an intenſely cold winter. The narrative is rather neat than elegant, but the moral is in general excellent, and the characters ſimple and natural. The unfortunate revolution of Poland in 1792 is made the cauſe of this happy family's diſperſion, after the brothers and ſiſters had all been married. Their knowledge, however, of almoſt all the arts are alledged as ſufficient to prevent them from experiencing the pangs of indigence, as their virtues are from thoſe of remorſe. The ſtory is ſaid to be founded in fact, and it abounds in deſcriptions of the ruſtic Poliſh manners, or rather cuſtoms, which render it a curious and entertaining volume for thoſe who have made a little progreſs in reading French.

The Juvenile Preceptor; or a Courſe of Rudimental Learning, containing a Spelling and Pronouncing Dictionary; arranged in Four Parts, according to the Number of Syllables. 18mo. Pp. 333. 4s bound. Nicholſon, Ludlow; Symonds, London. 1807.

THE compiler of this Dictionary gives the following account of it in his preface. "In the following ſpelling and pronouncing dictionary no attempt is made to new-model the Engliſh alphabet, or to reform the orthography of the language. The aim of the compiler has been to employ the common alphabet, ſo as to repreſent the preſent prevailing ſtate of Engliſh pronunciation, as practiſed by the diſcriminating, learned, and *polite**, by means the cleareſt and leaſt complex. In attempting this, he has avoided nice unſettled diſtinctions, which could only tend to confuſe or perplex thoſe who have not paid attention to the modulations of ſound, or to the principles of pronunciation, accent, emphaſis, and inflexion of voice. In forming this dictionary, the compiler has had recourſe to the lateſt

* We do not admit the *polite* world to be any authorities for a correct or claſſical pronunciation.

and beſt authorities; particularly to the dictionaries of Walker, Salmon, Perry, Fulton, and Knight. He has unheſitatingly adopted the pronunciation in which theſe authors all agree; in other caſes he has decided from the majority; and in ſome inſtances he has given two different pronunciations."

From this account, thoſe who like ſuch works may form ſome idea of the value of this. For our part, we have ever conſidered pronouncing dictionaries as the moſt uſeleſs of all publications, and as much better calculated to puzzle and confound the ſcholar, than to aſſiſt him in acquiring a knowledge of the language. In order to render themſelves *intelligible*, theſe compilers are obliged to give arbitrary ſounds to letters and ſyllables; for inſtance, bīn is the explanatory pronunciation of *bine;* but a boy need not ſurely puzzle himſelf with learning the diſtinction between i ſhort and i long, in order to know the proper pronunciation of *bine*, or the difference between *bine* and *bin*, the diſtinction between which words is ſufficiently marked by the termination. In the name of common ſenſe, what diſtinct ſounds have two conſonants without a vowel in the Engliſh language, as, *vl, bl?* Yet theſe are continually uſed to facilitate the knowledge of the pronunciation of *vil, ble;* ex. gr. "evilneſs—ē-vl-nĕs"—"warrantable—wŏr'-ănt-ă-bl." Again, how is the ſcholar's taſk facilitated by being told to pronounce "what" as "hwŏt?" or "exciſion—ĕk-sĭzh-ŭn?" or "produce—prō-dūs?" In our opinion ſuch ſummary rules of pronunciation, if *rules* they may be called, will only tend to puzzle him; or if his acuteneſs ſhould ſurmount the apparent difficulty, they will, not unfrequently, teach him an incorrect and faulty pronunciation.

The Student's Companion; or a Summary of General Knowledge: comprehending Geography, Natural Hiſtory, Aſtronomy, Chronology, Hiſtory, Biography, Commerce, Belles Lettres, Hiſtory of Literature, Theology, and Politics. Illuſtrated by Engravings. By John Sabine. 12mo. Pp. 382. Egerton. 1807.

MULTUM in parvo would have been an appropriate motto for this Summary, which certainly contains a great deal of uſeful knowledge compreſſed into a very ſmall compaſs. The information given on the various topics which it embraces is conveyed in an eaſy, perſpicuous, correct, and claſſical ſtyle; and the principles and ſentiments neceſſarily interſperſed throughout the work are unobjectionable. In a word, it is as valuable a compendium as we have ſeen. The plates (chiefly maps) are neatly executed, and the whole performance reflects credit on the author.

The Firſt Elements of the French Language, adapted to the Uſe of Beginners, as an Eaſy Introduction to the more extenſive Grammars. By C. F. U. B*.—N**L. 8vo. Pp. 122. 4s. Fletcher, Cheſter. 1807.

THE author very modeſtly obſerves in his preface to theſe El e-

ments, "if any maſters do me the honour to adopt this book, I ſhall feel much gratified; if they give me the title of an uſeful compiler, I ſhall eſteem myſelf moſt fortunate; but if, on account of ſome happy arrangements which I may have introduced for the better underſtanding the principles of our language, they honour me with the title of author, I honeſtly confeſs that my vanity will be highly flattered." Aſſuredly it is an honour to which this very intelligent *author* may reaſonably aſpire. He has certainly elucidated the principles of the French language, and conſequently facilitated the acquiſition of an accurate knowledge of it, much more fully and perſpicuouſly than many of the profeſſed grammarians; though few nations can boaſt ſo many excellent treatiſes on grammar and language as France. We truſt, therefore, that he will be "encouraged to undertake ſomething more conſiderable on a future day, as a ſupplement to this work." Sure we are, that this will be found a moſt uſeful introduction to the knowledge of the French language by all ſchools.

The Fifth of November; a Drama, in Three Acts: written for the Uſe of Schools. By Edmund Philip Bridel, LL. D., *Author of "An Introduction to Engliſh Grammar," &c &c. and Maſter of the Academy, Bird's-Buildings, Iſlington, Middleſex.* 12mo. Pp. 40. Richardſon. 1807.

DR. Bridel is of opinion that the plays generally repreſented by ſchool boys are far above their capacity; and hence he was induced to compoſe this little drama, which is certainly not liable to the ſame objection. His intention was to ſhew "the poſſibility of inſtructing them to ſpeak in public, and act in characters ſuited to their conceptions, exciting at the ſame time a degree of emulation for the virtues attainable at their age." The intention is good, and the plan which he has adopted is very well calculated for carrying it into effect. The *plot* has nothing in it objectionable on the ſcore of intricacy; the *incidents* are perfectly natural; and the *dialogue* is above neither the capacity nor the ſituation of the dramatis perſonæ. As to the *moral*, it is wholly unexceptionable.

The Twin Siſters, or the Advantages of Religion. By the Author of "Trifles, or Friendly Mites," &c. &c. Second Edition. 12mo. Pp. 208. Harris. 1807.

IT is an object of the firſt importance to ſociety to exerciſe the greateſt vigilance over that claſs of publications which are intended for the inſtruction of the riſing generation. So long as Mrs. Trimmer's excellent work "*The Guardian of Education*" appeared regularly, we felt perfectly eaſy on this head, being fully convinced that there was no critic better qualified for the examination of ſuch works, and more zealous to exert thoſe faculties with which Heaven has bleſſed her for the good of mankind, in guarding infancy and youth from the poiſon which is occaſionally inſtilled into books *pre-*

feſſedly calculated for the purpoſe of ſupplying antidotes againſt the temptations and ſeductions of the world. But ſince we have underſtood that Mrs. Trimmer has, for want of ſufficient encouragement (to the ſhame of the preſent age be it ſpoken, and more particularly to thoſe who encourage and patronize the Anti-chriſtian endeavours of a Lancaſter), been obliged to diſcontinue that moſt uſeful publication, we have felt it our duty to pay to books of education as much attention as is compatible with the plan of a work, which, of neceſſity, embraces ſo many other objects. In our diſcharge of this duty, we have experienced very great ſatisfaction at finding ſo many excellent books publiſhed by the ſame individual. All which we have hitherto read from the preſs of Mr. Harris have commanded our unqualified approbation; and "The Twin Siſters" are entitled to as great a portion of it as any of their predeceſſors. "The following work," ſays the author, "is intended to diſplay the benefits of devotion, which are illuſtrated in the lives of two very young perſons, whoſe purſuits were, not the vanities of the world, but the true and laſting pleaſures of religion, and time well ſpent."

Theſe young ladies are placed in ſituations in which any young ladies may be placed: they meet with croſſes, diſaſters, and calamities, to which all are expoſed in their paſſage through life to eternity; and, under various circumſtances, ſome of a proſperous, ſome of an adverſe nature, they feel and acknowledge the ineſtimable advantages of a religious education. To familiarize themſelves with ſuch ſcenes, to imbibe ſuch ſentiments as theſe pages diſcloſe and enforce, cannot but tend to improve the minds and to meliorate the hearts of the riſing generation. For *this* reaſon we ſhall be glad to ſee them introduced into every family.

Obſervations on the exceſſive Indulgence of Children; particularly intended to ſhew its injurious Effects on their Health, and the Difficulties it occaſions by their Treatment during Sickneſs. By James Parkinſon, Hoxton. 8vo. Pp. 37. 1s. Symonds. 1807.

"TRAIN up a child in the way he ſhould go, and when he is old he will not depart from it," was the ſaying of the wiſeſt of human beings ſome thouſand years ago. It is a ſentence which ſpeaks more than a whole volume. But as there are people ſo perverſe as to reject wiſdom conveyed in ſo ſummary a form, the public are indebted to thoſe writers who adopt a more circuitous means for the conveyance of the ſame precept. Of all domeſtic curſes, next to that of a termagant wife, a ſpoiled child is the worſt; and, nevertheleſs, it is a curſe ſo frequently experienced, that a man cannot render a greater ſervice to ſociety than by pointing out the beſt method of averting it. Mr. Parkinſon, who is a profeſſional man, here depicts, in ſtrong but true colours, ſome of the dreadful evils which reſult from exceſſive indulgence to children, both to their health and to their morals; and thinking that no parent, after being convinced of the fatal tendency of ſuch conduct, can ſacrifice the welfare of their offſpring to *ſelf-*

gratification (for to that ſource alone is all ſuch indulgence to be traced), we heartily hope that this tract will find a place in every nurſery.

MISCELLANEOUS.

The Conſtable's Aſſiſtant; being a Compendium of the Duties and Powers of Conſtables, and other Peace Officers, chiefly as they relate to the apprehending of Offenders, and bringing Informations before Magiſtrates. By the Society for the Suppreſſion of Vice. 8vo. Pp. 48. 1s. Rivingtons. 1807.

THERE are few perſons who are ſo ignorant of their duty as thoſe who fill the office of conſtable; yet are there few offices, a right underſtanding and a due exerciſe of the duties of which are ſo eſſential to the preſervation of public order. The Society, therefore, have rendered a great ſervice to the community by the publication of this valuable Compendium, which is a work of conſiderable labour; as, in order to compoſe it, it was neceſſary to conſult a great number of ſtatutes. It was ſubmitted to that able barriſter, Mr. Conſt, whoſe opinion of it is the beſt *critique* which we can offer to our readers.

"On my firſt peruſal of this Compendium, it occurred to me that the material part might be given in a ſmaller compaſs, and I flattered myſelf that I could ſo compreſs it; but failing in the attempt, I have again reſtored it to its firſt ſhape: for I found, that whatever I cut out made ſome other part defective, for want of the context. If, therefore, I have not improved, I ſatisfy myſelf that I have not deteriorated it; ſince with few alterations, and thoſe trifling ones, I return it with perfect approbation, for the purpoſe for which it was prepared. It contains ſufficient inſtruction for the peace officer to act with advantage to the community, and with ſafety to himſelf: his duty is ſtrongly and clearly marked; and if he acts in conformity to the directions herein contained, it muſt materially tend to the improvement of the morals, and conſequently to the ultimate comfort, of thoſe who may be affected by the coercion it promotes.

"*Pump-court, Temple,* "FR. CONST.
June 15, 1807."

More need not be ſaid to prove the ſkill, judgment, and ability exerciſed in the compilation of this uſeful "Aſſiſtant," which we ſtrongly recommend to every pariſh in the kingdom, as a proper gift to perſons who are choſen to act as conſtables.

The Modern Geographer; being a general and complete Deſcription of Europe, Aſia, Africa, and America; with the Oceans, Seas, and

Iſlands, in every Part of the World. Including an Expoſition of the Civil and Military Governments in the different Empires, Kingdoms, States, and Colonies; Comparative Statements of the Revenues, Commerce, Arts, Sciences, and Manufactures; a Digeſt of the Laws by which each Country is governed, and a Copious Explanation of the Manners, Coſtume, Amuſements, and Religion of the reſpective Inhabitants. Prepared and digeſted, upon a New Plan, from the lateſt and moſt accurate Authorities; with Notes, Hiſtorical, Critical, and Explanatory. By Francis William Blagdon, Eſq. Author of the Folio Hiſtory of Ancient and Modern India, publiſhed under the Patronage of his Majeſty and the Court of Directors; of the Quarto Life of Lord Viſcount Nelſon, &c. &c. Vol. I, containing the Geography of North and South America. Illuſtrated with Maps, Charts, and Engravings. Whellier. Pp. 622. Bds. 13s.

THE deficiency of moſt of the geographical works which have been hitherto publiſhed is a ſubject of univerſal complaint; and, from the nature of the ſubject, it muſt, for many years, continue to be ſo. "To aſcertain," as Mr. Blagdon obſerves, in his Preface to the volume which is now before us, "what extenſive diſcoveries have been made in diſtant regions, we need only refer to the important publications which have within theſe few years been diſſeminated. A new light has been thrown on the eaſtern countries, by the embaſſies to Tibet, Aya, and China, and none of the republiſhed ſyſtems of geography contain any correct information relative to the Birman empire. The Aſiatic Society have alſo greatly contributed to illuſtrate the preſent condition of Hindoſtan; while the African Society, aided by the reſearches of Meſſrs. Park, Barrow, Brown, and Golberry, have conſiderably enlarged our previouſly imperfect knowledge of Africa; and the vaſt interior of northern America has been admirably diſcloſed by the modern travels of Hearne and Mackenzie."

Availing himſelf of ſome of the above-mentioned ſources of information, Mr. Pinkerton has done much towards the extenſion of general knowledge; yet he has left much undone, and, conſidering the improved ſtate of geographical ſcience, much more, even in the new edition of his bulky work, than the public can eaſily excuſe. Quitting Mr. Pinkerton*, however, whoſe promiſes are certainly much beyond his performance, even on points where induſtry only was required, we muſt proceed to notice the work of one, whoſe egotiſm is confined within more decorous limits.

* Mr. Pinkerton has recently publiſhed a ſecond edition of his work, in which he has inſerted as much new matter as to enlarge the whole one-third. This new matter, however, being incorporated with the old, cannot be had ſeparate; and thus the firſt edition of the work, which coſt *four guineas*, is rendered of little or no value. Such a practice, in reſpect of works of this conſequence and price, cannot be too ſtrongly reprobated.

The volume before us, we find, is the firſt of five; the ſecond is to be ready by Chriſtmas; and the ſucceeding ones, at intervals of four months. The firſt volume is occupied by America; the ſecond is to be devoted to Aſia; the third is to compriſe Africa; and the fourth and fifth are to be reſerved for Europe.

We ſhall not find fault with Mr. Blagdon's arrangement, as the double motive which he aſſigns for it is ſufficiently ſatisfactory, and muſt be of material advantage to the work. He has commenced with America, which, from the unſettled ſtate of that quarter of the globe, and from the probability that Britain may before long be involved in a war with the United States, is an object of momentary and of momentous intereſt; and he has left Europe for the cloſe of his performance, in order that he may bring his ſtatements relative to the numerous continental changes down to the lateſt poſſible period.

Mr. Blagdon's introductory or hiſtorical account of North America is extremely well drawn up, and contains ſeveral authenticated ſtatements, not to be found, we believe, in any other work of geography. Indeed, ſpeaking of the volume as a whole, we can ſafely aſſert, that upwards of a third of its contents conſiſts of recent matter, ſuch as we have never met with before, unleſs in detached modern travels. Several of his documents are dated as late as the year 1806, and, what indicates an extraordinary degree of induſtry, ſome of them even bear the impreſs of 1807.

With reſpect to the territories of the United States, it is proper to remark, that Mr. Blagdon, without deſerting the path of honourable impartiality, writes with the genuine ſpirit of an Engliſhman, who, convinced of the ſuperiority of Britiſh laws and Britiſh government, appears anxious to tear the veil of deluſion from the eyes of his fellow countrymen. The dangers and diſadvantages of emigration to the vaunted land of liberty and happineſs are placed in a proper point of view, and the writings of the beſt informed men upon the ſubject are treated with due conſideration.

The author is right as to the capture of St. Lucia by the Engliſh, at the commencement of the preſent conteſt; and it is not a little ſtrange, that Mr. Pinkerton, in 1807, ſhould have mentioned that iſland as a French poſſeſſion. St. Lucia ſurrendered to a Britiſh force, under Sir Samuel Hood and General Grinfield, in the month of June, 1803.

Much novel matter is introduced, relating to the Britiſh Weſt Indies; but we were not a little ſurpriſed to find that the Bahamas are almoſt entirely overlooked. We ſhould hope that the author, in one of his future volumes, will take an opportunity of ſupplying this deficiency.

South America, ſo late the ſcene of our glory, but ſtill more lately of our diſgrace, is treated of at conſiderable length, and the information is moſtly of a recent date. The account of the Spaniſh government of the Caraccas, chiefly from Depons, is highly intereſting and curious.

We would willingly offer ſome extracts from this volume, but by ſo doing we ſhould ſwell the preſent article to an immoderate extent, without rendering proportionate juſtice to the work, or adequate ſatisfaction to the reader.

Mr. Blagdon appears to have paid great attention in deſcribing the manners and cuſtoms of the reſpective countries which have paſſed under his notice, a circumſtance which muſt ſtrongly recommend his work to general readers.

The maps and illuſtrative plates belonging to "The Modern Geographer" are neatly executed; but we ſhould have been better pleaſed had the former been given upon ſuperior paper.

Obſervations on the Means of providing Naval Timber. 8vo. Pp. 44. 1s 6d. Longman and Co. 1807.

THE author of this tract, who appears perfectly to underſtand the ſubject which he has undertaken to diſcuſs, recommends the ſale of the crown lands for the purpoſe of cultivation, and the eſtabliſhment of a ſyſtem for procuring a regular ſupply of timber for the navy from foreign countries. He ſupports his recommendation by very ſtrong and appoſite arguments, which are entitled to the beſt attention which the Admiralty and Navy Boards can give them. The ſubject is one of great importance, and cannot be too deeply inveſtigated. In a note he ſuggeſts the propriety of letting a portion of all new-encloſed lands to labourers, as *one* good means of effecting a gradual diminution of the poor rates. The other means which he ſuggeſts for the accompliſhment of this deſirable purpoſe—which if it be not ſpeedily accompliſhed will bring ruin on the country—are the inſtitution of friendly ſocieties, on a better plan than thoſe now in exiſtence, and an improved ſyſtem of education. All theſe means are worthy of conſideration, though, as to the firſt and laſt of them, a great deal may be ſaid both for and againſt them. The author, however, writes like a man of ſenſe and reflection, who has the good of his country ſeriouſly at heart.

The Caſe of Lieutenant Hooper, of his Majeſty's 73d Regiment; containing a Copy of the whole Proceedings of the Court Martial by which he was tried, and a Narrative of Hardſhips and Indignities ſubſequently inflicted on him; with Documents, Explanatory Notes, and Illuſtrations of the Whole. Reſpectfully addreſſed to the Officers of the Army, and to the Public, in Vindication of Lieutenant Hooper's Character, and to manifeſt that the Offence alledged was merely private—*the Proſecution as foreign and unneceſſary to the* Intereſts of the Service, *as the Motives and Conduct of the Proſecutor were* ſelfiſh *and diſhonourable; and that* erroneous Impreſſions *only could, in ſuch a Caſe, have induced ſo ſevere a Sentence.* 8vo. Pp. 68. 2s 6d. Traice, 66, Charlotte-ſtreet, Portland-place. 1807.

ON ſuch a caſe as this we diſcharge our duty by announcing the publication of the proceedings reſpecting it. When the honour of

two officers is ſo deeply implicated, it is not for us to decide between them, particularly as the caſe does not ſeem to involve any queſtions of great public intereſt, excepting indeed ſo far as the public are intereſted in the preſervation of diſcipline in the army, and in the impartial adminiſtration of juſtice. We may, however, be allowed to obſerve, that as far as we can judge from this report of the proceedings, Lieutenant Hooper appears to have been very hardly uſed.

MISCELLANIES.

THE PICTONIAN PROSECUTION.

IN conſequence of the review of the Political Account of the Iſland of Trinidad, which appeared in our numbers for September and October laſt, a ſeries of letters has been addreſſed to the editor of this work in the Sunday Review, by a writer under the ſignature of Decius. As, in the Political Account of Trinidad, the neceſſity of eſtabliſhing Britiſh laws in that colony was uſed as a cover for unfounded calumnies againſt Colonel Picton; ſo, in theſe letters, ſtrictures upon our criticiſms are made the vehicle of abuſe ſtill more malignant. Had the outrageous effuſions of this writer been confined to ourſelves alone, we ſhould have paſſed them over without notice, for we "wage no war with Bedlam or the Mint;" but the motive by which we have been actuated throughout the whole of this controverſy, a ſenſe of what is due to the cauſe of truth and honour aſperſed in the perſon of Colonel Picton, induces us to explain the motives and expoſe the machinations of his enemies.

Decius avows himſelf to be the friend of the author of the Political Account of Trinidad, and deſcribes him (correctly, as we ſhall hereafter ſhew) as reſiding out of town. We give credit to his profeſſions of friendſhip, and do not retort upon him the accuſation which he *moſt falſely* brings againſt us, of being influenced by mercenary motives. No: ſome more potent ſpell; ſome of thoſe deadly and implacable paſſions which are the offſpring of perſonal indignity or diſappointed ambition, muſt have inſtigated the malignant and jeſuitical Decius. For ourſelves we thank him; for, like the prophet who went out to curſe, but was conſtrained to bleſs, he involuntarily bears witneſs to our diligent application, our extenſive knowledge, our intimate acquaintance with the circumſtances and characters that were the objects of our diſcuſſion, our ingenuity, our ſagacity, and, for which we thank him more than all, to the great ſervice which we have rendered the cauſe of Colonel Picton; for we ſhall ever feel both pride and pleaſure in believing, that we may in any degree have contributed to ſtem that torrent of calumny, intereſt, and intrigue, by which ſo meritorious an officer had nearly been overwhelmed.

One weighty accuſation brought againſt us by Decius, is, that "we have filled more than thirty pages of our review with uncommon long extracts from the Political Account of Trinidad, in order to prevent the ſale of the publication, by giving the public ſo much of it for nothing, as would ſatisfy them of its contents without purchaſing it." A reference to our numbers for September and October laſt will fully exculpate us on this point, by proving that, though our critiques on that work occupied thirty-three pages, only twelve and a half of thoſe pages are filled with extracts.

We alſo plead not guilty to the charges of expecting, "by preventing its general circulation, to leave an impreſſion on the public mind that the whole book was perſonal; and that it might be taken as wrongly perſonal, of having only quoted thoſe paſſages which we could diſtort to our purpoſe:" for none of the extracts in the ſecond part of our review, excepting one of ten lines, contain any thing of a perſonal nature; but relate, as well as our obſervations upon them, to the preſent defective ſyſtem of adminiſtration of juſtice in Trinidad, and the neceſſity of giving a new conſtitution to that hitherto neglected colony. We have given the author due credit for the juſtneſs of his remarks and the ability of his diſcuſſions upon theſe topics; while we have properly reprobated the virulent party ſpirit, and acrimonious perſonalities, with which his work is diſgraced. That we have not ſo done without good cauſe has been proved by ſubſequent events; for a copy of this book was lately purchaſed by a gentleman, for the purpoſe of inſtituting legal proceedings againſt the printer and publiſher, for a libel on Meſſrs. Black and Beggorat, judges and members of his Majeſty's Honourable Board of Council in Trinidad. On this intention being announced, unleſs the parties aggrieved were enabled to purſue their remedy againſt the author, Meſſrs. Cadell and Davies, who conſidered themſelves as unhandſomely treated, in being made the publiſhers of a libel under the guiſe of a political treatiſe, gave up the name of Dr. Sanderſon of Hampſtead. This declaration was received with ſome ſurpriſe; as Dr. Sanderſon, a ſhort time before, when taxed with being the author of this work, by Captain Holmes, late ſecretary to the Governor and Clerk of the Council in Trinidad, declared, *upon his honour, that he was not;* and made a ſimilar declaration alſo to John Nugent, Eſq. of that iſland. We leave him to extricate his honour as well as he can from the dilemma in which it is involved, between his own declaration to thoſe gentlemen, and that which his printers and publiſhers have not only made, but have engaged to ſubſtantiate by their evidence in a court of juſtice, and ſhall proceed to relate ſome anecdotes of this Dr. Sanderſon, by way of explaining his conduct towards Colonel Picton.

In the office of the ſecretary of ſtate for the colonial department may be found the original letter, of which the following is a copy, dated May 10, 1800, and addreſſed to his Grace the Duke of Portland, one of his Majeſty's principal Secretaries of State, &c. &c. &c.

" My Lord,

" THE Britiſh inhabitants of the iſland of Trinidad preſume to tranſmit to your Grace a duplicate of their petition of the 4th December laſt.

" The proſpect (though diſtant) of peace which now preſents itſelf, and the probability, from the unparalleled ſucceſſes of his Majeſty's arms, that this iſland will continue under his dominion, induce the inhabitants to addreſs themſelves to your Grace.

" At the time of the capture by his Excellency Sir Ralph Abercrombie, they, in common with the other iſlands, experienced that revolutionary ſpirit which had convulſed and brought them to the brink of ruin; and were only enjoying a treacherous calm, threatened every moment to be ſucceeded by the ſtorm of contending parties.

" The commandant, Lieutenant-Colonel Picton, appointed by the General to the government, by a firm and ſteady conduct ſoon diſſipated the impending cloud, and eſtabliſhed an equitable and regular ſyſtem, which afforded ſatisfaction and protection to every one. Under his adminiſtration, the inhabitants of every deſcription have enjoyed tranquillity and ſecurity; and, from confuſion and anarchy, have found themſelves reſtored to good order and government, and to know and to enjoy the advantage of ſuch alterations.

" The rapid advances of the colony in cultivation, the increaſe of its trade, the immenſe importations from the mother country, the conſequence of his unceaſing care and attention, prove the merits of his adminiſtration, and ſay more than the moſt elaborate eulogium.

" The inhabitants, therefore, Sir, Britiſh-born and foreigners, beg leave, through your Grace, moſt humbly to repreſent to his Majeſty the high reſpect and eſteem they have for their preſent governor, Lieutenant-Colonel Picton, and to pray that his Majeſty would be graciouſly pleaſed to continue him in the government of this iſland, as a matter that will moſt effectually conduce to its welfare and tranquillity, pledging themſelves, in addition to the ſalary granted by his Majeſty, to make a proviſion adequate to the dignity of the appointment. We have the honour to be," &c.

To this letter, expreſſing the moſt unqualified approbation of the conduct of Governor Picton, is annexed the ſignature of almoſt every inhabitant of the iſland of Trinidad; and, among others, that of this very identical Dr. Sanderſon, author of the Political Account of Trinidad, and friend of the author of the letters ſigned Decius. However incredible this may appear, the fact is plain and incontrovertible; and we ſhall endeavour to account for it, in order to ſtrip off the ſpecious garb of philanthropy in which this gentleman has dreſſed himſelf, and ſhew him in his true character. Some time after this letter had been written, two negro children were apprehended as runaways, and ſent to the gaol of Trinidad in a ſhocking condition; their fleſh lacerated with the whip, and their neglected wounds full of vermin. The tyrannical and cruel Governor Picton ordered their maſter to be brought before him, who proved to be this very philanthropic Dr. Sanderſon; expoſtulated with him on his inhumanity,

and threatened him with puniſhment if ever he again maltreated his ſlaves in ſo ſhameful a manner. *Hinc illæ lachrymæ!* Dr. Sanderſon immediately became the implacable enemy of the man, who had ſtung his ſoul with juſt reproaches. A ſubſequent adventure befel this Dr. Sanderſon, which probably contributed to render his ſituation in Trinidad not altogether comfortable. At a public dinner given to the officers of all the regiments in the garriſon, he was turned out of the room by Colonel Powel of the 14th regiment; an affront which he rather choſe to put up with quietly than to reſent. Whether from this, or from whatever other cauſe, we know not, but certain it is, that he quitted Trinidad and returned to England, where we underſtand he is now ſtudying the law; and his zeal to diſtinguiſh himſelf as a partizan of Colonel Fullarton, before he has made himſelf maſter of its principles, will probably ſoon bring him under the weight of its practical ſentence.

As, in our review of the Political Account of Trinidad, we doubted whether that work was written altogether without the privity and aſſiſtance of Mr. Fullarton, ſo do we doubt whether the letters of Decius were written altogether without the privity and aſſiſtance of Dr. Sanderſon. Theſe letters bear internal evidence, that ſome of the materials of them, at leaſt, were furniſhed by Mr. Fullarton, for none of his partizans could have been acquainted with the evidence given before the Privy Council; and we preſume their contents are intended as the fulfilment of the prophecy in the Political Account of Trinidad, that "the firſt commiſſioner would boldly publiſh the truths yet unknown." The good underſtanding and mutual co-operation that ſubſiſts between theſe gentlemen is very apparent, though we cannot aſcertain the preciſe degree of merit in literary compoſition to which each is entitled.

To the garbled or pretended extracts from the evidence given before the Privy Council, we have one ſhort but concluſive anſwer. The Privy Council, after hearing all the charges againſt Colonel Picton, which were urged with every aggravation that craft or enmity could deviſe, after having examined all the witneſſes brought forward by his accuſer, and having ſent a commiſſioner to take examinations on the ſpot where their teſtimony was defective, acquitted him of the whole. Decius endeavours to torture the words in which Mr. Fawkener, clerk of the council, communicated their deciſion to Mr. Fullarton, into a different meaning; but what other conſtruction can be put, even on the modified language in which this mortifying communication was ſoftened down to the diſappointed accuſer, that "the Lords of the Council have ſubmitted to his Majeſty their opinion, that it will not be adviſable that any proceedings ſhould be inſtituted againſt Colonel Picton, under the ſtatute of the 33d of Henry the VIIIth, chap. 28, with relation to any of the caſes of criminal charge which were referred to the committee, by his Majeſty's order in Council of the 3d of November, 1803?" Had any ground or pretence for any ſuch proceedings exiſted, they would, doubtleſs, have been inſtituted; and their not being inſtituted, can only be aſcribed

to the conviction which was impreſſed on the minds of the members of the Privy Council, after the moſt laborious and mature inveſtigation, that none of the caſes of criminal charge againſt Colonel Picton had been proved. Immediately after this deciſion he was admitted into the preſence of his Sovereign, from which, till then, he had been excluded. This, too, is an irrefragable proof, that it was conſidered as a full and complete juſtification of his conduct. But, ſays Decius, he has not been tried for crimes of which he ſtill ſtands charged. He has not been tried, becauſe no reaſon appeared for ſending him to take his trial; nor does he ſtill ſtand charged with thoſe crimes, becauſe his Majeſty's Moſt Honourable Privy Council (the higheſt court of judicature in theſe realms) have declared the charges to be unfounded. Colonel Picton was indicted before them of various offences, by Mr. Fullarton; they ſat in the capacity of a grand jury, and, after full inveſtigation, threw out the bill. Again, ſays Decius, "it was not the adminiſtration that arreſted him, nor the preſent adminiſtration that made that deciſion." Let this reviler know, that ſummonſes were ſent to all the members of the Privy Council, who had attended the former examinations, to attend at the final deciſion of this buſineſs; and that it was by the joint ſuffrages of the members of every adminiſtration, that Colonel Picton was acquitted. The whole then reſolves itſelf into this queſtion: Are we to ſuppoſe, as Decius would inſinuate, the Privy Council to be corrupt and perjured; or ſuch men as Mr. Fullarton and Dr. Sanderſon to be ſtill goaded by perſonal hoſtility and diſappointed revenge?

Ambitious as we are of honours, we wiſh not to be decked like the daw in the peacock's feathers; and therefore muſt renounce the dignity with which we are ſo kindly inveſted by Decius; for though we are proud to acknowledge the valuable aſſiſtance given us by magiſtrates and gentlemen of the higheſt reſpectability, yet, in good truth, the editor of this Review has no more title to the rank of Magiſtrate, than Mr. Fullarton has to that of Colonel, or Mr. Sanderſon to the degree of Doctor. Our "heart did not ſmite us," on hearing it ſaid from the bench, that the character of the Right Honourable John Sullivan was above reproach; for the facts we ſtated of that gentleman, although they ſtand upon the records of the Eaſt India Company, or are drawn from his own admiſſions, were not in evidence before the Court of King's Bench; and it is a maxim in law, that *de non apparentibus, et non exiſtentibus, eadem eſt ratio.* Decius charges us with having libelled Mr. Sullivan and Mr. Fullarton. This we deny. The number of criminal informations and actions, with which theſe gentlemen have ſwelled the proceedings of our courts of juſtice, abundantly prove that, had this been the fact, no forbearance towards us would have been exerciſed on their part; but a criminal information (that deſirable mode of proceeding for gentlemen who wiſh rather to puniſh their accuſers than to juſtify themſelves) cannot be obtained without an affidavit that the facts ſtated are untrue, which we knew could not be made; and had an action

been brought, we ſhould have had an opportunity of trying the cauſe upon its merits, and have been entitled to the verdict of a jury by proving our juſtification.

Our late ſilence on the ſubject of the Pictonian proſecution, at which Decius affects both ſurpriſe and diſappointment, has been owing to the termination of the conteſt, and the triumph of Colonel Picton over all his enemies, by the deciſion of the Privy Council; and it is not without reluctance that we now feel ourſelves compelled to take up the gauntlet thrown down to us by this ſcurrilous antagoniſt, who aſks, and certainly has a ſtrong intereſt in the queſtion, "why Colonel Picton has not proſecuted the writers of thoſe libels which have appeared againſt him, but from a conſciouſneſs of their truth?" Any perſon who has read theſe libels, particularly thoſe in the quarto volume, addreſſed to the members of the Privy Council by his accuſer, and privately diſtributed while the proceedings were pending, in order to bias the minds of his judges againſt him, may well aſk this queſtion. But we underſtand it was the advice of his counſel to poſtpone all proſecutions againſt his libellers, till he ſhould be acquitted of the charges againſt himſelf. To this advice he ſubmitted, applying to his own caſe thoſe conſolatory queſtions to every honourable mind labouring under unmerited obloquy,

> Mordeor opprobriis falſis, mutemque colores?
> Falſus honor juvàt, et mendax infamia terret,
> Quem niſi mendoſum et medicandum?

But the day of retribution is now at hand; and the author of the letters ſigned Decius, unleſs the printers and publiſhers of the Sunday Review chuſe to ſcreen him at their own expenſe, as well as Mr. Fullarton and his friend Dr. Sanderſon, will ſhortly be called to account for their calumnies.

On tracing theſe libels to their ſource, the authors of them rank thus: Firſt, Mr. Fullarton, who conſidered his appointment as Firſt Commiſſioner of Trinidad a virtual ſuperceſſion of Colonel Picton; and who, finding the Governor's regard to his Majeſty's ſervice, and the welfare of the colony under his command, paramount to his own perſonal feelings, uſed every artifice to provoke him into a reſignation of his ſhare of that authority, to the whole of which he himſelf aſpired; in which he ſucceeded, but was dragged down by his antagoniſt in his fall, being recalled in conſequence of the joint repreſentations of Colonel Picton and Sir Samuel Hood to his Majeſty's miniſters, and all his flattering proſpects thus for ever blaſted. Next, Dr. Sanderſon, who, from being the panegyriſt of Governor Picton, became his perſecutor, in conſequence of being ſeverely rebuked by him for cruelty to his ſlaves; and being told, when he talked of his philanthropy, that it was of that ſort which dwelt upon the tongue, but never touched the heart. Laſtly, Mr. P. F. M'Callum, ci-devant Secretary to the Black General at St. Domingo, and author of Travels in Trinidad. The hiſtory and adventures of this gentleman

are recorded in the appendix to our twenty-third volume: he was baniſhed from Trinidad by Governor Picton for ſeditious practices; and it appears by a late trial, that he had the honour, during a recent confinement in the King's Bench, of being diſtinguiſhed by the friendſhip and patronage of Richard Andrews, of ſwindling notoriety. Whether the editors of the Sunday Review will name Mr. Fullarton, or Dr. Sanderſon, as the author of the letters ſigned Decius; or whether Mr. M'Callum, to whom jail is familiar, will undertake for a valuable conſideration to be made the ſcape-goat, is immaterial, and will ſhortly be ſeen. We have fulfilled our pledge to the public; we have ſtripped off the diſguiſe under which this goodly triumvirate have covered their malicious deſigns; we have expoſed their characters and motives; and now leave them to that puniſhment which awaits them, and that contempt which is their juſt portion.

THE CATHOLIC QUESTION.

LETTERS TO THE REVEREND DOCTOR TROY, TITULAR ARCHBISHOP OF DUBLIN,

By the Rev. Wm. Hales, D.D., late Profeſſor of the Oriental Languages in the Univerſity of Dublin, and Rector of Killeſandra, in Ireland.

[Continued from page 222.]

LETTER TENTH AND LAST.

"The Church of *Rome* is only excluded from this pretended ſociety (of *tolerating Chriſtians)* becauſe ſhe is, and ever will be, oppoſed to *religious indifference* by her eſſential conſtitutions; in a word, '*becauſe,*' as M. *Jurieu* ſays, '*ſhe is the moſt* INTOLERANT *of all Chriſtian ſocieties.*'

"—Thus we clearly ſee, that what renders this church ſo odious to *Proteſtants*, is principally, and more than all other tenets, her *holy* and *inflexible incompatibility*, if I may ſo ſpeak: It is becauſe ſhe will ſtand alone, becauſe ſhe conceives herſelf to be the *ſpouſe*, a title that admits of no diviſion; it is becauſe ſhe cannot ſuffer her doctrines to be queſtioned, becauſe ſhe confides in the promiſes and perpetual aſſiſtance of the HOLY GHOST: For in reality this it is that renders her ſo *ſevere*, ſo *unſociable*, and conſequently ſo *odious* to all ſects ſeparated from her, which for the moſt part deſired nothing more at the beginning than to be *tolerated* by her, or not to be fulminated by her *anathemas*. But her *holy ſeverity* and the *holy delicacy* of her ſentiments forbad ſuch indulgence, or rather ſuch weakneſs; and her *inflexibility*, which renders her hated by *ſchiſmatical ſects*, renders her dear and venerable to the *children of God.*"—*Boſſuet, Avertiſſement, &c.* p. 301.

Rev. Sir,

IN the two preceding Letters I endeavoured to vindicate at conſiderable length, and I truſt not unſucceſsfully, the *teſt* act, for

requiring "the oaths and declarations againſt *Peter's primacy*, and the *auguſt ſacrament*," as taught by the Church of Rome, which you and your advocate contumelioufly cenſure, as "*renegade*," or "*contrary to the faith delivered to the ſaints*," in order to juſtify your recuſancy. The teſt act I there alſo ſhewed was judicioufly founded on and eſſentially connected with the *articles* of the Church of England, ſo that the repeal of the former (which is the avowed object and undeviating aim of *Papiſts*, *Diſſenters*, and *mock patriots*,) would virtually involve the repeal of the latter alſo, and conſequently ſubvert the main bulwarks of our ineſtimable conſtitution in church and ſtate, and eventually bring back theſe moſt highly favoured iſles to that wretched and miſerable ſtate of religious and civil thraldom from which they were emancipated at the auſpicious eras of THE REFORMATION and THE REVOLUTION, by the piety and wiſdom of our anceſtors.

This concluding letter ſhall be appropriated to the conſideration of the *intolerance* and *uncharitableneſs* of your church, delineated in ſuch ſtriking colours by the maſterly hand of *Boſſuet*, the celebrated Biſhop of *Meaux*, one of the ableſt, the moſt artful, and moſt diſingenuous champions of the Church of *Rome*, and who, in the foregoing motto, when preſſed in controverſy by a powerful Proteſtant antagoniſt, *Jurieu*, fairly *ſpoke out*, and hardily avowed theſe obnoxious tenets of his church, which he could no longer deny nor diſſemble, when touched by TRUTH's *Ithuriel* ſpear.

If we compare his conceſſion with your declaration, Sir, in your laſt *Paſtoral Exhortation*, we ſhould be led to conclude that you had never peruſed the writings of that moſt acute and ingenious advocate of Romiſh faith, and objector of Proteſtant *variations;* the variation indeed between you and him is immenſe: you tell us, that "*obedience to lawful ſuperiors*, and *charity towards all mankind*, even to your avowed enemies, and the enemies of your faith, is the *uniform doctrine* of the Roman Catholic Church, taught in your *catechiſm*, and more fully explained in your books of religious inſtruction." Unqueſtionably indeed the extracts you adduce from the *General Catechiſm* breathe the mild and benevolent ſpirit of the Goſpel of peace: this tribute of applauſe is juſtly due to you and the other titular metropolitans, for your pious endeavours to reviſe and improve Doctor *Butler*'s Catechiſm, (which is ſtated to be the groundwork of the General Catechiſm) by expunging or omitting ſeveral objectionable paſſages, and ſoftening others; and, by a moſt material improvement, ſupplying that reference to *Scripture authority*, throughout, the want of which was the grand deſideratum or defect of Doctor *Butler's*, Doctor *Reily's*, and all the *provincial* catechiſms I have ſeen. Intelligent Romaniſts may now judge of the application. But *Boſſuet*'s unequivocal confeſſion I ſhall now proceed to ſhew is ſupported by the higheſt and moſt indiſputable authorities; and firſt, Sir, your citations are all founded on *the Commandments of God;* and happy would it be for you and us if there were no others in force; but the *General Catechiſm* preſcribes another ſet of com-

mandments in addition thereto, not ſeldom at variance therewith, I mean *the commandments of the Church*, teaching, in leſſon xx, that "*the commandments* or precepts *of the Church* are *chiefly* ſix: 1, To hear maſs, &c. 2, To faſt, &c. 3, To confeſs ſins, &c. 4, To receive *worthily* the bleſſed euchariſt* at Eaſter, &c. [N. B. the word in Italics, *worthily*, is an important addition to Dr. *Butler*'s and Dr. *Reily*'s Catechiſms.] 5, To contribute to the ſupport of our paſtors. [Inſtead of to pay *tithes* to, &c.] 6, Not to ſolemnize forbidden or clandeſtine marriages," &c. And the catechumens further are taught, leſſon xxi, "that the *precepts of the church oblige* under pain of *mortal ſin*." And in leſſon xii, that "mortal ſin brings everlaſting death and damnation on the ſoul;" whence it follows that the *commandments of the church* are equally binding with the *commandments of* GOD, as being ſanctioned by the ſame awful penalty of damnation; according to the more explicit ſtatement of Doctor *Reily*'s Catechiſm, Dublin, 1801, leſſon x:

Q. "*Are we obliged to keep the commandments of the church?*

A. "Yes, we are commanded, on *pain of damnation*, to *obey the church as our mother.*"

N. B. This is one, among many inſtances, in which by ſubſtituting "pain of *mortal ſin*" for "pain of *damnation*," the General Catechiſm has ſoftened the language of the Romiſh Church.

The authority of the church is alſo equally enforced in the definition of Romiſh *charity*, leſſon x (which is much correcter than that furniſhed by Doctor *Troy*, from leſſon xiv of the *General Catechiſm*).

Q. "What is that *charity* of which St. *Paul* ſpeaks? (1 Cor. xiii, 3.)

A. "That pure and ſincere *love of God* which makes us to *do his will* in all things, and to be *obedient to his church*, 'which he commanded us to hear.'" Math. xviii, 17. Luke x, 16.

And "*his church*" is ſtated to be the "*Roman*," excluſively, and the only *infallible* guide to GOD'S will, in leſſon xi.

Q. "*Why do we call the church Roman?*

A. "Becauſe the viſible head of the church is Biſhop of Rome, (the *Pope, Chriſt's Vicar on earth*, and *ſupreme viſible head of the church*), and becauſe St. Peter (the chief of the Apoſtles) and his ſucceſſors fixed their ſee in *Rome*.

Q. "*Can the church err in what it teaches?*

A. "No, becauſe Chriſt promiſeth the paſtors of his church, '*Behold I am with you all days, even to the conſummation of the world.*'" Matt. xxviii, 20.

And in leſſon xv, it ſeparates the chaff from the wheat, the undutiful children of the church from the dutiful:

Q. "*Who are they who do not believe what God* [and *the church*] *has taught?*

"* Receive *you God* about great Eaſter day."—Dr. *Reily*'s Catechiſm, leſſon x.

A. " *Heretics* and *infidels.*"

Here I have ventured to inſert an emendation of the queſtion, warranted by the context, and ſhall endeavour to ſupply the *canonical* diſtinction between theſe obnoxious terms *heretics* and *infidels*, which is omitted in the catechiſm.

The firſt canon under the chapter *De Hæreticis*, in the *Corpus Juris Canonici*, Decret. Lib. v, thus defines an *infidel: Dubius in Fide, infidelis eſt; nec eis omnino credendum.* " Whoſoever is *doubtful* in the faith is an *infidel*;* nor are they at all to be credited." " It is," we are told, " the general opinion of Roman Catholics, that *every doubt* in matters of faith is a deadly ſin; each heſitation muſt be inſtantly rejected; and if this doubt be *manifeſted* either by words or actions, it is immediately conſidered as an act of *hereſy*, for which in the tribunal of confeſſion a ſpecial abſolution is required." See *Hawkins*, Appeal, &c. p. 19. The difference, then, between them ſeems to be, that " *infidels*" are diſguiſed, but " *heretics*" avowed, unbelievers of the *fundamental* articles of Romiſh faith.

Beſide the *ſix* commandments of the church ſpecified in the General Catechiſm, (as we have ſeen,) there are others in reſerve, lurking under the term " *chiefly:*" intimating that *theſe* are ſufficient for children and novices; but that there are *others* in ſtore for adepts or proficients in Romiſh faith, taught elſewhere.

And *Pius* IVth's *Profeſſion of Faith*, ſhews where they are to be found, in its laſt article:

" I likewiſe *undoubtedly* receive and profeſs all other things delivered, defined, and declared by the ſacred *canons* and *general councils*, and particularly by the holy council of *Trent:* and I condemn, reject, and anathematize all things contrary thereto, and all *hereſies* which *the church* has condemned, rejected, and anathematized."

The commentary thereon, at the concluſion of the *Grounds of the Catholic Doctrine*, is as follows:

Q. " *Have you any thing more to add in confirmation of all thoſe tenets contained in your profeſſion of faith?*

A. " I ſhall add no more than this: that having already proved (in the firſt chapter) that the church in communion with *Rome* is the *true* and *only* church of *Chriſt;* and conſequently her *councils* and *paſtors* the guides of divine appointment, which Chriſt has eſtabliſhed to be our conductors in the way to a happy eternity; it follows, that we ſhould *without farther heſitation* believe and profeſs what this church and her paſtors believe and profeſs; and condemn, and reject, [and anathematize] what they condemn, and reject," [and anathematize, or pronounce accurſed, by eccleſiaſtical authority.]

Q. " *Why do you in your profeſſion of faith make a declaration of receiving in particular the doctrine of the Council of* Trent?

A. " Becauſe this was the laſt general council in oppoſition to the

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" * By the word *infidels*, not merely pagans are underſtood, but atheiſts, deiſts, and ſuch unbelievers as can be ſaid to *refuſe* to believe in what is announced to them."—*Vindication*, p. 68.

new doctrines of *Luther* and *Calvin*, and therefore we particularly declare an aſſent to the decrees of *this* council, as being levelled againſt thoſe *hereſies* which have been moſt prevalent in theſe two laſt ages."

Hence we learn, 1, that the grand magazine of the *reſerved* commandments of the church, not to be found in her catechiſms and manuals of religious inſtruction, conſiſts of the voluminous collection of the *canons* of her Popes, and *decrees* of her general councils, eſpecially of the Council of *Trent*, the preſent ſtandard of Romiſh faith; and, 2, that the doctrines of *Luther* and *Calvin* are expreſsly declared to be *hereſies**; and, 3, conſequently all their followers, of the *reformed* religion, *Churchmen* and *Diſſenters*, "from the King on his throne, to the captive in the dungeon," are *infidels*, by doubting or diſbelieving;—*heretics*, "by diſſenting from the doctrine of the Church of Rome in many ſubſtantial articles," namely, "*Peter's primacy*," "*the auguſt ſacrament*," (or adoration of the hoſt) *the invocation of ſaints*, and all the other ſupernumerary articles of *Pius* IVth's *Profeſſion of Faith*; and alſo *ſchiſmatics*, "by ſeparating themſelves from her communion," as both ſuperſtitious and idolatrous.—See the *Roman Catholic reaſons*, &c. attached to the *Grounds*, § ii, p. 105.

Hence, alſo, we may learn how to eſtimate the true weight of Doctor *Troy*'s argument *à fortiori*, for promoting the allegiance of the lower orders of his flock, and for repreſſing rebellion.

"If *Roman Catholics* be commanded by GOD and their *Church* to obey *infidel* lawful rulers, as they certainly are, they cannot poſſibly excuſe their rebellion to a *Chriſtian* prince," &c.

This argument, indeed, is plauſible, and I myſelf inconſiderately commended it in my firſt letter; but if the foregoing remarks be well founded, as they certainly are, the term *Chriſtian* is improperly applied to King George III, in the ſenſe of the Romiſh Church, who is ſtrictly a canonical "*infidel*," and an excommunicated "*heretic*:" the term *infidel*, moreover, is contraſted with "*the faithful*," which is made the characteriſtic, uſually, of members of the Church of Rome, in her *paſtoral addreſſes*, *catechiſms*, &c.; conſequently, the argument *à fortiori* falls to the ground; it is merely a *petitio principii*, or "begging the queſtion;" the term "*Chriſtian*," in the conſequent, being a *catachreſis*, or "abuſe of the word," and really to be underſtood in the ſenſe of "*infidel*" in the antecedent. This argument, therefore, may be claſſed among the many *inconſiſtencies* of Doctor *Troy*; thus contradicting the doctrine of the General Catechiſm, "reviſed, enlarged, *approved*, and recommended, by all the titular metropolitans of Ireland," including himſelf: and the *yeoman*'s acute objection ſtill remains in force, that "Doctor Troy—*ſeemingly*

"* According to the way which they call *hereſy*, ſo ſerve we *the God of our fathers*." Altet. 24, 14. See the charge of hereſy ably retorted on the Church of Rome, by a *Proteſtant*, in an addreſs to the *Roman Catholic nobility and gentry of Ireland*, Dublin, 1804.

places the Proteſtant reformed religion of the Church of England *on the ſame footing with infidelity.*"

I ſhall proceed, now, "to deliver, define, and declare," in a few prominent caſes, what is the meaſure of obedience to *infidel Chriſtian* rulers, what the meaſure of Romiſh "*toleration* and *charity* to *heretics*, preſcribed by the ſacred *canons* and *general councils.*"

I.—1. The ſecond canon, under the aforeſaid title, *De Hæreticis*, declares—*Qui alios, cum poteſt, ab errore non revocat, ſeipſum errare demonſtrat.*—"Whoſoever does not reclaim *others from error*, when he can, proves that *he errs himſelf*," and conſequently is liable to penalties and canonical cenſures. What a ſtimulus does this furniſh to the ſpirit of *proſelytiſm*, among the Romiſh *clergy* eſpecially!

2. The third canon and decree of the fourth council of *Lateran*, held under *Pope Innocent* III, A.D. 1215, (the ſame general council, which, as obſerved in my laſt letter, firſt eſtabliſhed the tenet of *tranſubſtantiation* as an article of faith) furniſhes, alſo, a curious and admirably connected ſyſtem of coercion of *hereſy*, and extermination of *heretics*, of which the following is an extract:

"We excommunicate and anathematize *every hereſy* that erects itſelf againſt the holy, orthodox Catholic faith, which we have above expounded; condemning *all heretics of every denomination whatſoever*, having different faces, indeed, but their tails entwined together*, becauſe, notwithſtanding their variety, they all concur in one point.

"Perſons only *ſuſpected of hereſy* ſhall be ſmitten with the edge of an *anathema*, unleſs, according to the character of the parties, they ſhall prove their innocence by a ſuitable purgation; and no *intercourſe* ſhall be held with them until they make condign ſatisfaction. Provided, that if they perſiſt for a year in continuing under *excommunication*, they ſhall from thenceforth be condemned as *heretics*.

"Perſons *condemned* [*of hereſy*] ſhall be conſigned for due puniſhment to *the ſecular powers*, or their *bailiffs*, for the time being. Provided, that if they be *laymen*, their goods ſhall be confiſcated; but if *eccleſiaſtics*, they ſhall previouſly be degraded from their orders, and their goods applied to the uſe of the churches by which they were maintained.

"The *ſecular powers*, whatſoever offices they hold, ſhould be admoniſhed, recommended, and, if need be, compelled by eccleſiaſtical cenſure, as they deſire to be eſteemed and accounted *Chriſtians*, for the defence of the faith, to take an oath publicly, that they will in good faith *ſtudy to exterminate, with all their might, all ſorts of heretics*† pointed out by the Church, from the countries ſubject to their juriſdiction. It is alſo provided, that every perſon admitted into au-

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* *Univerſos hæreticos quibuſcunque nominibus* cenſeantur, facies quidem habentes diverſas, ſed caudas ad invicem colligatas.—See the curious tranſlation of this clauſe given in the *Vindication*, p. 208.

† *Univerſos hæreticos* ab Eccleſia denotatos, bona fide *pro viribus exterminare ſtudebunt.*

thority, whether ſpiritual or temporal, ſhall be bound to confirm this article by *oath.*

"But if the *temporal lord*, having been required and admoniſhed by the Church, ſhall neglect to purge his territory of this heretical filth, let him be excommunicated by the metropolitan, and the other ſuffragan biſhops of the province. And if he contumaciouſly refuſe to make ſatisfaction within a year, let this be ſignified to the Supreme Pontiff, in order that *he may forthwith denounce his vaſſals abſolved from their allegiance**, and *expoſe his territory to be occupied by Catholics*, who, having *exterminated the heretics*, may poſſeſs it without any contradiction, and preſerve it in *purity of faith*, ſaving the right of the *principal lord*, provided he give no obſtacle, nor oppoſe any impediment in this matter; the ſame law, nevertheleſs, being to be obſerved reſpecting thoſe who have no principal lords [and conſequently extending to *kings* and *emperors*].

"Catholics, who, aſſuming the badge of the croſs, ſhall apply themſelves to the *extermination of heretics*, ſhall enjoy the ſame *indulgence*, and be fortified with the ſame *holy privilege* granted to [cruſaders] that go in aid of the Holy Land."

After a recital of ſeveral ſevere pains and penalties againſt *believers, receivers, defenders*, and *favourers of heretics*, ſuch as *excommunication, infamy*, excluſion from *public offices* or *councils*, diſability *to make wills*, to *ſucceed to inheritances*, to *plead in the courts*, to be allowed *the ſacraments, Chriſtian burial*, &c. the decree ends with the following clauſe:

"We therefore will and command, and by virtue of their obedience, do enjoin the *biſhops* expreſsly, that they be vigilant diligently to execute theſe rules effectually throughout their dioceſes, as they wiſh to eſcape *canonical* puniſhment. For if any biſhop be negligent or remiſs in purging his dioceſe of the leaven of *heretical pravity*, upon certain information thereof, he ſhall be *depoſed* from his office, and another fit perſon appointed in his place, *who ſhall be willing and able to confound heretical pravity*†."

Aſhamed of this fulminating decree and canon, Doctor *Troy* and his advocate affect to doubt its genuineneſs, and labour to palliate its atrocity. The former ſtates, that it was "ſuſpected to be *ſpurious* by ſome reſpectable *Proteſtant* writers," *Bramhall, Collier*, and *Buckeridge*, the weakneſs of whoſe ſuſpicions is fully expoſed by that able and honeſt writer, S. N., in his late *Refutation* of Doctor Troy and his advocate, Dublin 1804. Senſible of this, indeed, Doctor *Troy* declined adducing any *Romiſh* vouchers. To ſupply this material deficiency, his advocate ſtates, that "*Dupin*, a Papiſt, rejects it as ſpurious."—p. 199; and afterwards adds, "Now what do you think, Sir, if I undertake to ſhew you, from intrinſic and collateral

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* Significetur hoc ſummo pontifici, ut extunc *Ipſe vaſſallos ab ejus fidelitate denuncict abſolutos*, et *terram exponat Catholicis occupandam.*

† Qui *velit* et *poſſit hæreticam confundere pravitatem.*

evidence, that the canon is of *Innocent* III, and was *not* enacted in the council?" P. 214.

Let us liſten to *Dupin's* own account:

"It is certain that *theſe canons* were not made by the council, but by *Innocent* III, who preſented them to the council ready drawn up, and ordered them to be read: and that *the prelates did not enter into any debate upon them*, but their *ſilence was taken for conſent.*" See S. N.'s Refutation, &c. p. 18.

What unfair reaſoning is this in Doctor *Troy*, what unworthy equivocation in his advocate! and what a contemptible puſillanimity, and ſhameful ſurrendry of the religious and civil rights and liberties of CHRISTENDOM to the arbitrary mandates of an imperious and bigotted Pontiff (who claimed and who wielded the two ſwords, the *ſpiritual* and the *temporal*) was here exhibited and diſplayed by a GENERAL COUNCIL, compoſed of the Pope, who preſided, the patriarchs of *Jeruſalem* and *Conſtantinople*, and a proxy from the patriarch of *Alexandria;* 412 biſhops, beſides proxies; 800 abbots, the ambaſſadors of two emperors, ſeven kings, and many other princes, an immenſe number of nobles, barons, and deputies from free cities; when, ſo great was the concourſe, that a prelate, in attempting to make his way, was cruſhed to death (as we learn from the pompous account of the Vindication, p. 199); for a "*perpetual record*" of the infamy of the council, and of the folly of ſuch as erect their ſlaviſh decrees into articles of *faith* and *opinion*, in oppoſition to the GOSPEL, and in violation of the *law of nations!* of the true principles of *charity* and *toleration.* With his uſual inconſiſtency, this miſerable vindicator, in the ſame breath, "grants the canon to be genuine, and proved to be ſuch by the *depoſition of Raymond.*" P. 199. It was indeed proved, with a vengeance, by a bloody and exterminating *cruſade* againſt the *Albigenſes*, for being *heretics;* by the *depoſal* of *Raymond*, Count of Thouloufe, for being a *heretic*, and a *favourer of heretics;* and the *grant* of his territories to Count *Montford*, who had diſtinguiſhed his zeal in the cruſade, with a reſervation of the remnant under *the care of the Church* in truſt for Raymond's ſon, provided he ſhould prove to be *uninfected with heretical opinions.*

The only reſource left to extenuate and palliate the atrocity of ſuch decrees and proceedings, is the utmoſt virulence of defamation againſt the wretched and perſecuted, and well nigh exterminated, *Albigenſes**: they are charged with *manicheiſm*, with *ſedition*, *rebellion*, &c. by Dr. *Troy* and his advocate; and the latter proceeds ſo far as to aſſert, that "they believed that *the devil is the Creator of the world;* that the *devil was the God of Moſes and of the Jews;* that *marriage is damnable*, but *impurity is diſcipline;* and that *anthropophagous banquets are the heavenly euchariſt!!!*" Vindication, p. 200.

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* Under *Innocent* III the throats of 100,000 *Albigenſes* were cut in one day!!! ſo boaſted *Bellarmine*, *Ginebrard*, and others. See *Whitaker on the Revelation*, p. 375.

In juſtice to this much calumniated ſect of early reformers, I ſhall produce their *confeſſion of faith*, A.D. 1200, as preſerved and handed down by their ſurviving remains to their deſcendants, the *Merindolians* and *Caprarians;* and preſented by them to *Francis* I, King of France, A.D. 1544. See the Latin tranſlation given by *Sands*, Hiſt. Eccleſ. p. 425, from the French original publiſhed by *Molinæus* in his *Monarchia Francorum.*

ALBIGENSIAN CONFESSION OF FAITH, A.D. 1200.

1. "We believe that there is ONLY ONE GOD, who is *ſpirit, Creator of all things, Father of all, above all and through all, and in us all,* to be adored *in ſpirit and truth;* to whom alone we look up as the *giver of life, food, and raiment*, of *health and ſickneſs*, of proſperity and adverſity; and whom we *love* as the *author of all goodneſs*, and *fear*, as the *ſearcher of hearts.*

2. "We believe that JESUS CHRIST is SON OF THE FATHER, and his *image, in whom dwelleth all plenitude of Godhead; through whom we know* THE FATHER; who is both our *mediator* and our *advocate;* nor is there *any other name given to men whereby we can be ſaved*, in *whoſe name alone we invoke* THE FATHER: Nor do we pour forth any *prayers before* GOD, except thoſe that are *contained* in HOLY SCRIPTURE, or that are plainly *conformable to the ſenſe* thereof.

3. "We believe that we have a *comforter*, THE HOLY GHOST, *proceeding* from THE FATHER and THE SON; by whoſe *inſpiration* we *pray*, and by whoſe *efficacy* we are *regenerated;* who *worketh in us all good works*, and *through whom we are led into all* THE TRUTH.

4. "We believe that there is ONE HOLY CHURCH—*the congregation of God's elect from the foundation to the end of the world;* whoſe *head* is JESUS CHRIST OUR LORD, which is *governed* by THE ORACLE OF THE DEITY, and *led* by the HOLY GHOST; in which ALL *ſincere Chriſtians* are *bound to converſe;* for *it prayeth without ceaſing for* ALL; it is *acceptable unto* GOD, unto whom *it flieth for ſuccour;* and *out of which there is no ſalvation.*

5. "It is ordained among us, that the MINISTERS OF THE CHURCH, both Biſhops and Paſtors, *ought to be blameleſs in morals and doctrine;* otherwiſe, that they are to be *depoſed*, and others ſubſtituted *to fill their place and office;* but that none ſhould *aſſume* this honour to himſelf, unleſs *called by* GOD, like *Aaron, feeding God's flock, not greedy of filthy lucre*, or as *domineering over the clergy*, but with a ready mind *ſetting an example to the Godly, in ſpeech, converſation, faith, and chaſtity.*

6. "We *confeſs* that KINGS, PRINCES, and MAGISTRATES, are *miniſters appointed by* GOD, *who ſhould be obeyed;* for *they bear the ſword to protect the innocent, and to puniſh the bad;* and *for this cauſe* we are bound *to render unto them honour*, and *to pay tribute;* nor can any one diſcharge himſelf from this *obedience*, provided he wiſh to be called a *Chriſtian*, following the example of our Lord and Saviour JESUS CHRIST, for *he paid tribute*, and did not uſurp *juriſdiction*

nor any *temporal domination* in that his ſtate of *humiliation*; exerciſing *the ſword of the heavenly word* only.

7. "We believe that *water* in the *ſacrament* of BAPTISM is *a viſible and outward ſign*, repreſenting unto us that which is *wrought inwardly by the divine virtue*, namely, *the renewal of our ſpirit*, and *mortification of our fleſh, in* CHRIST JESUS; *through whom* (CHRIST) we are alſo made *members of* GOD's *holy church*, in which we do *ſhew forth the profeſſion of our faith, and the reformation of our life.*

8. "We believe that the *ſacraments* of the *holy table*, or SUPPER OF OUR LORD JESUS CHRIST, is a ſacred *memorial*, and *thankſgiving, for the benefits conferred upon us through* CHRIST's *death*; to be celebrated *in the aſſembly of the Godly, with faith, charity, and ſelf-approving conſcience*; and that by *ſo* taking *the bread and cup*, we do *communicate with* CHRIST's *fleſh and blood*, according as we are *taught in the* HOLY SCRIPTURES.

9. "We profeſs that WEDLOCK is *good, honourable, holy, and ordained by* GOD, to be *withheld from none*, unleſs *God's* word do interpoſe.

10. "We believe that the *pious*, and they that *fear* GOD, will *approve themſelves unto* GOD, ſo as to have leiſure for GOOD WORKS, *which* HE *hath prepared to walk therein*; and theſe good works are, *charity, joy, peace, patience, kindneſs, goodneſs, moderation, temperance*, and *other works* recommended in SCRIPTURE.

11. "On the contrary, we acknowledge that we ought to *beware of* FALSE PROPHETS, whoſe aim is to draw off the people from *the religious adoration due to the* ONE GOD *and* LORD; *to cleave unto the creatures*, and *to truſt in them; to forſake the good works recommended in* SCRIPTURE, and *to follow human inventions.*

12. "*We retain the* OLD and NEW TESTAMENT as *the rule of our faith*, and we follow the APOSTLES' CREED."

And to theſe twelve articles they ſubjoin,

"Whoſoever ſhall ſay that *we profeſs other doctrine*, we will prove that he is widely *deceived* himſelf, and *deceiving* others, *provided we may be allowed by the* ORDINARY MAGISTRATES."—[not *the Inquiſition.*]

If this be *hereſy*, if this be *manicheiſm*, if this be *ſeditious* and *rebellious* doctrine, let my ſoul be with the *Albigenſes!*—thoſe "*faithful witneſſes*" of *the law* and of *the Goſpel*; who conſcientiouſly exhibited "*the patience and faith of the Saints*," and ſealed their teſtimony with their blood!—Would to GOD! that ſuch "*good people*" (as, by miſplaced irony, they are ſtyled by their foul calumniator, p. 201) abounded more, and that theſe moſt Scriptural and Catholic articles were adopted, not only among *the Iriſh Faithful*, but throughout CHRISTENDOM!

This "*fulminating*," this "*awful, deep-voiced*" canon of the fourth council of Lateran fully explains and illuſtrates that obnoxious article in the Popiſh prelate's conſecration oath—*Hæreticos, Schiſmaticos*, &c. *pro poſſe perſequar et impugnabo.*

Doctor *Troy*, in his noted *Paſtoral Addreſs* of 1803, adopts the incorrect rendering of Biſhop *Woodward*,—"*I will proſecute*;" declaring that "no one word in the Engliſh language correſponds exactly to *perſequar* as uſed here." P. 47.

In the oldeſt *pontifical* in which I have met this clauſe in the conſecration oath, printed at Venice, in 1572, the reading is *proſequar*: why was this changed into *perſequar* in the later editions, unleſs that the former was not deemed ſtrong enough?—and the true meaning of the latter is taught by the general council of *Sienna*, held, 1423, in their "decree for approving and continuing in future the proceſſes againſt the *Heretical Huſſites*."

"Decernit omnes *perſequentes* ac *procurantes extirpationem dictæ ſectæ*, gaudere omnibus juribus privilegiis et indultis, à jure vel ab homine, peccatorum veniam concernentibus *contra Hæriticos inſurgentibus*, conceſſis," &c.

"It decrees that all perſons, *perſecuting* and *procuring the extirpation of the ſaid ſect*, ſhall enjoy all the rights, privileges, and indulgences, concerning pardon of ſins, by law and man, granted to thoſe that *riſe againſt heretics*."—See *Richerius*, Hiſt. Concil. lib. iii, p. 6.

While this decides fully the canonical import of *perſequar*, as equivalent to *procuring the extirpation* of an heretical ſect, it proves the futility of the advocate's plea for the terms *exterminare* et *exterminium*, uſed in the canonical decree of the fourth Lateran council aforeſaid, that "they never, in any age of Latinity down to the 13th century, ſignify in law any thing elſe than *chaſing away*, *baniſhing*, and *driving out*."—Vindic. p. 213. For, in the commentary of the council of *Sienna*, we ſee they are equivalent to *extirpare* and *extirpatio*; and to avoid miſtakes, as if *hereſies*, not *heretics*, were meant, in the preamble of the decree the council declares that it "intended the *reformation of the Church*, namely, the *condemnation* of the *hereſies* of the *Wickliffites* and *Huſſites*, and *the extirpation of their followers**."

And the meaning of *perſequar* and *impugnabo* is ſtill further cleared up by the following letter of Pope *Paſcal* II, exhorting *Robert*, Count of *Flanders*, to undertake a cruſade againſt his Sovereign, the Emperor *Henry* IV, who had made an effort to recover the eccleſiaſtical patronage, which had been wreſted from him by the former Pope, *Gregory* VII; after that *Paſcal* had held a council at Rome, in 1102, adjudging "*the maintenance of the right of laymen to inveſt into eccleſiaſtical preferments* to be *hereſy*," and, in purſuance of this determination, *depoſed* the Emperor himſelf: "Not only on this occaſion, but on every other, you ought, *when you can, to perſecute* Henry, the head of the *heretics*, and his abettors, *with all your might*†. You cannot indeed offer any ſacrifice more acceptable to God, than by *impugning* him who

* *Damnationem hæreſium*—ſuorumque *ſequacium extirpationem.*

† Non in hac tantum parte, ſed ubique, *cum poteris*, Henricum *Hæreticorum* caput, et ejus fautores, *pro viribus*, *perſequaris*. Nullum, profecto, gratius Deo ſacrificium offerre poteris, quam ſi eum *impugnes*, qui ſe contra Deum erexit, &c.

hath ſet up himſelf againſt GOD; who endeavours to wreſt from the CHURCH OF GOD its *dominion;* who hath put a *ſimoniacal* idol in the holy place; whom *God's Princes*, the Holy Apoſtles and their Vicars, have expelled from the houſe of the Church, by the judgment of the HOLY SPIRIT. *This we enjoin* to *you* and your *ſoldiers*, for remiſſion of ſins, and the familiar regard of the Apoſtolic See; that by theſe labours and triumphs ye may, by God's help, arrive at the heavenly *Jeruſalem.*"—See *Binnii Concilia*, vol. vii, p. 517.

Nothing ſurely can be more deciſive of the *canonical* import of theſe expreſſions, *Hæreticos*, &c. *pro poſſe, perſequar et impugnabo*, than this Papal comment, conceived in the true ſpirit of *Innocent* III. Is it not, then, highly diſgraceful in Doctor Troy and his advocate to employ ſuch flimſy evaſions and ſubterfuges to uphold a deſperate cauſe? which can only tend to ſtrengthen ſuſpicions of their inſincerity in ſubſcribing to the *Catholic declaration* of 1792.

Indeed the moſt deciſive condemnation of the perſecuting clauſe is furniſhed by Doctor *Troy* himſelf, in his former *Paſtoral Inſtruction* of 1793, p. 56, where he ſtates its repeal by the late Pope, in conſequence of the application of the *Iriſh* titular archbiſhops themſelves to his Holineſs, in the following paſſage of an official letter written to them, June 23, 1791, by Cardinal *Antonelli*, at the Pope's deſire, "by his authority and command:"

"His Holineſs, on this report being made to him by me the underwritten, all circumſtances of the caſe maturely conſidered, was graciouſly pleaſed to grant, *That the biſhops of the kingdom of* Ireland, *at their conſecration, and the archbiſhops on receiving the pall, may uſe the ſame form of oath which was taken by the Archbiſhop of* Mohilow, *in the empire of the* Muſcovites:" [in which that clauſe *Hæreticos perſequar*, &c. was *entirely* omitted.]

The cauſe of its omiſſion on that occaſion was this: The Empreſs *Catharine* of Ruſſia granted free religious toleration to the *Roman Catholics* throughout her extenſive dominions, wiſhing that they ſhould conſtitute a national Church, governed by prelates of their own communion, the nomination of whom ſhe wiſely reſerved to herſelf. Accordingly, ſhe nominated *Staniſlaus Sieſtrzencewez*, who then preſided as *Vicar Apoſtolical* over the affairs of the Latin Church in Ruſſia, to be the firſt Archbiſhop of *Mohilow*, which was erected into an Archiepiſcopal See, and the Archbiſhop appointed in a conſiſtory held at Rome, Dec. 21, 1783. But at the ceremony of inſtallation, the new Archbiſhop objected to take the uſual conſecration oath, on account of that clauſe, *Hæreticos perſequar*, &c. and perſiſted in his refuſal, and his conduct was approved by the Empreſs and her court, who attended. This ſuſpended the ceremony, until the obnoxious clauſe could be expunged, which was complied with by his Holineſs, not wiſhing to offend the Empreſs; and accordingly the Archbiſhop was inſtalled.

I moſt ſincerely congratulate the Romiſh prelates in *Ireland* on their emancipation from this grievous clauſe, and requeſt that Doctor *Troy* will be ſo good as to inform the public, whether they have availed themſelves of his Holineſs's permiſſion to omit it, in the courſe of the eccle-

ſiaſtical promotions that have taken place here, ſince 1793. An important breach has been made in the deſpotiſm of the See of *Rome* by this repeal, which I truſt will encourage them to apply for the repeal likewiſe of the remaining objectionable tenets *imputed* to them by our legiſlature, hoping that, "*on mature conſideration*," his preſent Holineſs will follow ſo laudable an example, and reſcind the canons and decrees of the councils of *Lateran*, *Conſtance*, *Sienna*, and *Trent*, which indiſputably evince the juſtice of the imputation; as I ſhall proceed to ſhew of the three laſt, by the ſame proceſs of fair and exhauſtive diſcuſſion, for the unavoidable length of which, the great *national* importance of the ſubject will plead my apology.

[*To be concluded in the Appendix.*]

LOWE'S JUSTIFICATION OF HIS OWN CONSISTENCY.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

IN your Review laſt October of my "Inquiry into the State of the Weſt Indies," you remark a contradiction of opinion between it and the Anſwer to the "Inquiry into the State of the Nation," in regard to Buonaparte's diſpoſition as to peace. I have no heſitation in admitting, that this change of opinion was produced by the conceſſions offered by Buonaparte during Lord Lauderdale's negotiation. The Anſwer to the Inquiry, after ſtating (page 198) that peace was to be deſired, "if attainable on the terms we have a right to demand," proceeds to expreſs an opinion, that theſe terms were "the reſtitution of Hanover, the retention of Malta and the Cape, along with the eſtabliſhment of a Ruſſian barrier on the ſide of Dalmatia." At that time (July 1806) few perſons expected that we ſhould be offered theſe terms; for if we refer to the Courier and Morning Chronicle, which are conſidered the organs of our two great political parties, we ſhall find the Courier diſcountenancing the idea that the negotiation would end in a treaty, and ſaying, "Buonaparte may give us Malta, but will he alſo give us the Cape?" The Morning Chronicle, on the other hand, after quoting certain conditions which had been rumoured to have been agreed to at Paris (the principal of which was the ceſſion of Malta and the Cape to England), added, that other perſons might circulate theſe expectations, but that they diſclaimed any ſuch intention. It notwithſtanding happened that Buonaparte did offer to us the reſtitution of Hanover, the retention of Malta and the Cape, and to Ruſſia the retention of Corfu, in addition to the terms of D'Oubril's treaty—offers very nearly the ſame as thoſe which had been conſidered in the "Anſwer to the Inquiry into the State of the Nation," as the legitimate demands of England and Ruſſia.

But while the negotiation was pending theſe offers were unknown

to the public, and Mr. Fox's uniform ſolicitude for peace created an apprehenſion, that he might conduct the communications with Buonaparte in too low a tone. The "Inquiry into the State of the Nation" was viewed by many as calculated to diſſeminate general deſpondency. Every thing in our own ſituation was exhibited in gloomy colours, while the enemy was repreſented in the moſt formidable light. The object of the "Anſwer to the Inquiry" was to counteract the pernicious tendency of that work; to inſpire the country with confidence in its own reſources; and to argue, that ſo far from being under the neceſſity of concluding an immediate peace, we ſhould agree to no terms ſhort of thoſe which our ſuperiority in war entitled us to aſk. In paſſing judgment, therefore, on the "Anſwer to the Inquiry," reference ſhould always be had to the character of the original work. If in the Anſwer there is found occaſionally an aſſertion too unqualified, or a cenſure too vehement, the intemperate ſtyle of the Inquiry, it will be admitted, was abundantly calculated to excite them.

I coincide with you, that the teſt of Buonaparte's ſincerity is to be found in the footing on which he will bind himſelf to place our commerce in peace. We all know how adverſe his proceedings in 1802 were to a ſtate of peace; but as we have adminiſtered ſome ſalutary inſtructions to him ſince that period, it would be highly important to aſcertain by what rules he would *now* propoſe to regulate his conduct. The commercial treaty which followed the American war was accounted favourable to us and unfavourable to France, and Buonaparte has often proteſted againſt its renewal. It would probably be a great ſtep towards pacification, were we perſuaded that our commercial proſperity ariſes from other cauſes than ſuch treaties; that it lies in our capital and induſtry; that all we want is, to have a fair field opened to our exertions, which require not the aid of excluſive privileges, and muſt not be clogged by peculiar reſtrictions; that the impoſition of taxes on the goods of either country ſhould proceed on a footing of complete reciprocity. Unleſs the French government agree to theſe fundamental principles as their rule of conduct in peace, it is obvious that we muſt not diſarm.

I have the honour to be, Sir,
Your obedient ſervant,

J. Lowe.

AN INSTANCE OF UNPARALLELED CRUELTY.

Stamford, 15th Nov. 1807.

Sir,

I WISH to be permitted to communicate to the world, through the channel of your truly reſpectable work, a tranſaction of ſo atrocious a nature as to deſerve the being held up to public deteſtation and abhorrence.

Yeſterday, the 14th inſtant, the annual Stamford bull-running took place, and a more execrable ſcene has ſeldom been witneſſed. From morning till night nothing could be heard but the profaneſt oaths and moſt ſhocking blaſphemy; nothing could be ſeen but acts of the moſt depraved and atrocious cruelty. To mention all the different arts made uſe of to increaſe the ſufferings of the unhappy animal who was ſelected to be the object and victim of the brutality of the Stamford "bullards," would take up too much of your valuable paper; I ſhall therefore only ſtate, that he was thrown from the town bridge into the river below, was then worried by dogs till his tongue was nearly torn out of his mouth, and, immediately previous to his being killed, a ſpecies of agonizing torture was inflicted upon him (for the ſake of the Britiſh name, I hope unheard of in this country before); a ſtick was forced up his body to the extent of more than half a yard. Theſe things took place, be it remembered, in a corporate town, and in the very face of magiſtracy; and a proper exertion of authority might moſt certainly have prevented them, the bull-running itſelf not having the uſual protection of its barbarous charter which appoints the 13*th* of November, whereas this took place on the 14*th*.

I am, Sir, with great reſpect,

Your obliged and obedient ſervant,

P. S.

Cruelty to dumb animals is prohibited both by the divine and by human law. The *brutes* who inflict it are liable to a penalty, which it is the duty of magiſtrates to enforce. We recommend to the inhabitants of Stamford in *general*, and to the *Mayor and Corporation in particular*, an attentive peruſal of a book on this ſubject, publiſhed, if we miſtake not, about the middle of the laſt century, by a writer of the name of *Primatt*; and, if that ſhould not be within their reach, let them read a paper diſtributed by the Society for the Suppreſſion of Vice; for we are perſuaded that nothing but *ignorance* can occaſion ſo groſs a breach of duty as is involved in ſuch diſgraceful practices, which are more worthy of ſavages than of Chriſtians.—EDITOR.

CORRESPONDENCE.

MR. Robb's "Verſes on Education," and "Admonitory Verſes," with ſeveral intereſting Communications from other Correſpondents, ſhall appear in our next.

With our next number will be publiſhed the Appendix to Vol. XXVIII, containing an Hiſtorical Sketch of the State of Europe, with a Critical Account of ſome of the beſt Works lately publiſhed in French, German, Portugueſe, &c. &c.

APPENDIX

TO VOLUME XXVIII.

Voyage dans les Departmens du Midi de la France.

Travels in the Southern Departments of France [in 1804]. By Aubin Lewis Millin, Member of the Inſtitute, Keeper of Medals, &c. &c. Vols. I and II, about 550 pp. each, with a quarto Vol. of Plates. Paris, 1807. Imported by Deconchy.

THERE is, perhaps, no quality in man, indifferent in itſelf either to virtue or vice, which ſo uniformly commands reſpect, as that of ſtability. True firmneſs of mind is a rare quality; but that general and deciſive deliberation, and immovable reſolution, which conſtitute the character of ſtability, are ſtill more rare. Men in general purſue the preſent good, of which they are, if poſſible, ſtill more ignorant than of the future; hence their inſtability, their levity, their cruelty and ambition. But thoſe who proſecute a diſtant object, however criminal or unjuſtifiable in itſelf, with unremitting zeal, generally ſucceed, and not unfrequently acquire a reputation for talents and even virtues, which are foreign to them. Succeſs always has been, and perhaps will be, the proof of merit in the eſtimation of the vulgar and unthinking, while the reaſoning and judicious claſs will conſider the means employed, and object attained, in relation to the advantage or diſadvantage of ſociety. Still, however, the fixed purpoſe commands reſpect, as atrocious vice is ſo irreconcilable to the general feelings of men, that hitherto it has been held impoſſible for any man to love vice for its own ſake. This opinion, indeed, has received ſeveral conſiderable ſhocks of late years, but it is ſtill prevalent, and the Chriſtian doctrine of the deſperate wickedneſs of the human heart, more than eighteen centuries after its promulgation, is perhaps only about to be eſtabliſhed by the appearance of one of the moſt dreadful ſcourges that ever viſited fallen man. It cannot

now be doubted, that not only an individual but a whole nation may evince a determined perſeverance in the groſſeſt injuſtice, and the moſt atrocious views. However numerous and indefinite the ramifications of vice may be, they now appear to have a centre, around which they converge as naturally as the feeble virtues of man turn to eternal juſtice. Crimes, indeed, being of a deſtroying, as virtue is of a preſerving, nature, cannot poſſibly proſper beyond one generation; but this may poſſeſs ſtability in iniquity, and conſequently ſucceſs. Hence the origin of all the triumphant crimes, which have afflicted humanity theſe laſt ſeventeen years.

The French, with great propriety, call themſelves a *leger* (light) people, as they are excited even to enthuſiaſm by the moſt trifling and inſignificant things. The Engliſh, however, have very erroneouſly tranſlated, or rather converted, the epithet *leger* into *volatile*, whenever applied to the French people. This venial error has been attended with conſiderable evils; inaſmuch as it has prevented us from diſcovering the real views and uniform impelling principles of that nation. It is, no doubt, difficult to decide on the genuine character and capability of the ſons of vanity and of pleaſure (*i. e.* licentiouſneſs) and the creatures of ambition, while they are ſcattered, diſunited, and not very numerous, as in ſuch a ſituation they yield to the impulſe of ſurrounding objects: but when united and numerous, it requires no extraordinary penetration to diſcover that their increaſing ambition and their vices muſt become a ſcourge to all other nations great in proportion to their latent vices. In this combined ſtate, thoſe parts which, iſolated and unaſſiſted, appeared volatile, then aſſume the character of ſtability, and in that capacity become tenfold more dangerous in deluding and deceiving the unwary into a participation of their heinous abominations. It is thus that the moſt groſs licentiouſneſs, accompanied with inſatiable vanity and ambition, aſſume the character, and enjoy, in ſome degree, the effects, of genuine ſtability. With ſuch diſpoſitions all means are legitimate, which flatter or aggrandiſe their paſſions and their power. But a few years ago Frenchmen reſolved to place themſelves before all the other people of the world, as the only true philoſophers, by deſtroying every thing that had any relation to antiquity, and proving themſelves, as they alledged, ſuperior to *prejudices!* This project having defeated itſelf by drenching their ſtreets with blood, and deſolating their plains and vineyards, another diametrically oppoſite has ſucceeded it; antiquity is the order of the day, the genealogy of the uſurper is to be traced to the ancient heroes of Rome, of

Greece, and even of Egypt! France is to be repreſented a great, powerful, and poliſhed nation, long prior to the exiſtence of China, or perhaps even to the *maturity* of the globe itſelf! Every ſtone, building, mountain, or river, muſt be conſidered as connected with the Romans, Gauls, or Grecians, according as it may ſuit the pride of France, the governor of the world. In all theſe viſionary, anti-ſocial, diabolical, or unphiloſophical projects, however, there is not the leaſt deviation from the fixed purpoſe, the *aſcendency of France.* Hence their apparent ſtability and conſequent ſucceſs. There is diverſity in their means, and unity in their ends: the former ſerves at once to amuſe and dazzle the world, while the latter inſures ſucceſs, and ſpreads a tinſel veil of merit over the moſt depraved actions. In this view the merit of Robeſpierre was greater than that of Buonaparte; the former only ſought his own glory in that of his country, but the latter makes the glory of his adopted country ſubſervient to his own, and both, indeed, have only purſued their own aggrandizement in that of France. To this unity of object, this ſtability of deſign, are we to aſcribe the unparalleled ſucceſſes and gigantic power of France.

Theſe prefatory obſervations will not appear miſplaced, when it is remembered that we are about to analyze a work commenced under the ſanction of the French government, and the direction of Chaptal, to explore the antiquities of the ſouthern provinces of France. M. Millin, whoſe labours we have often had occaſion to notice, and generally with more approbation than thoſe of moſt of his cotemporaries, is an antiquary of conſiderable and deſerved diſtinction; and although he never forgets *la gloire de ſon pays,* he as ſeldom diſguſts us with virulent or invidious abuſe of others; his garrulity, indeed, is tedious, but it generally inclines more to plain ſenſe than the extravagance of his countrymen. This journey commences from Paris, and the author preſents his readers with an itinerary and journal of his tour by Fountainbleau, Sens, Dijon, Autun, and Lyons, to Marſeilles, Toulon, Nice, Monaco, and back to Marſeilles, the narrative of which occupies the firſt two volumes, which are publiſhed. The ſucceeding two are to contain the author's narrative of his tour through the ancient Provence to Vaucluſe, Taraſcon, Nimes, Montpellier, Narbonne, Toulouſe, the Pyrenees, Bordeaux, la Rochelle, Poitiers, Tours, Orleans, and to Paris. M. Millin very honeſtly gives us a liſt of the books which he carried with him as authorities, which, as it may be at once

uſeful to other travellers, and convey an idea of the method of book-making in France, we ſhall here quote.

"Etat de Poſtes; Itineraire complet de la France; *Dulaure*, Deſcription de la France; *Volckmann*, Reiſe durch Franckreich; *Reichard*, Guide des Voyageurs; Voyage Litteraire de deux religieux Bénédictins; *Pinkerton*, Tarif des Medailles; *Seſtini*, Geographia numiſmatica; *Maffei*, Galliæ Antiquitates; *Morcelli*, de Stylo inſcriptionum; *Coleti*, Notæ et Siglæ quæ apud Romanos obtinebant; *Placentini*, de Siglis Græcorum; *Walther*, Lexicon diplomaticum; *Chriſt*, Anzeige und Auſlegung der Monogrammen; *Huber*, Notice des Graveurs et des Peintres; *idem*, Manuel des Amateurs des Arts; *Harwood*, Auctores claſſici; *Cuvier*, Tableau élémentaire des Animaux; *Linnæi* Syſtema Plantarum; *Fabricii* Mantiſſa Inſectorum; *Dandolo*, Fondamenti della Scienza chimico-ſiſica, 1802; *Laurenti* Synopſis Reptilium, &c."

The author, accompanied by his friend, M. Winckler, of the Cabinet of Medals, ſet out from Paris on the 14th of April, 1804, on the route to Fountainbleau. He acknowledges that the part of Paris from which he departed is the moſt diſagreeable; but, Frenchman like, conſoles himſelf with the reflection, that the ſtranger, who enters by ſuch narrow, dirty ſtreets, and old tottering houſes, occupied by hideous looking dirty old women, will have a higher ſenſation of pleaſure on arriving at the quays and the Louvre. Among the articles which our travellers thought proper to carry with them, in addition to every thing neceſſary for deſigning, boxes for keeping inſects and plants, and hammers for minerals, we find that they took printers' ink, drying oil, a preſs, and other implements for printing! Barometers, teleſcopes, &c. were unworthy of theſe philoſophers' attention; "that equipage," they remark, "would have been uſeleſs and ridiculous!"

We are not, however, to conſider our authors as natural philoſophers, entomologiſts, botaniſts, or mineralogiſts, nor as ſtatiſticians, but merely as itinerant antiquaries and medalliſts. M. Millin's feelings were naturally agitated on reviewing the little rivulet, called the river of *Bievre* and *Gentilly*, on the borders of which he ſpent his juvenile hours, and firſt began to botanize with his ſchool-fellows; nor does he forget to pay a compliment to the ingenious Pinel, on paſſing the hoſpital of the Bicetre, the St. Luke's of Paris. Petit-Bourg, the favourite place of the illuſtrious princeſs, Madame de Bourbon, is alſo noticed by our antiquary: this is very proper; but there is more novelty in his origin of the name Corbeil, in latin *Corbolium*, a conſiderable town of the ancient iſle of France, formerly called *Hurepoix*, where he candidly acknowledges that not *one* of the monuments which he

publiſhed in his "National Antiquities" now exiſt. Corbeil from *Cor bello paceque fidum!* hence, too, he ſays the epithet *Corbillard,* the name of a paſſage boat to Corbeil. With this ridiculous etymon, however, we ſhall not diſpute, while the author has the candour to acknowledge, what very few Frenchmen would have done, in the ſubſequent ſentence, that *Gilles de Corbeil,* phyſician to Philip (called Auguſtus), in the latter end of the twelfth century, the firſt French writer on natural hiſtory, and who alſo compoſed a poem of 6000 verſes on the virtues of medicines, was not a native of *Corbeil,* but of England. We ſhall, in the progreſs of this work, find many more Engliſhmen, who have firſt taught the French the rudiments of the arts and ſciences. At *Moulin-Galant,* where paper-mills have been eſtabliſhed ſince the middle of the fifteenth century, we find M. Lewis Didot, in 1804, "pretended to have diſcovered the art of making paper without workmen, without fire, and *without cloths,* of an indefinite length, and ſix feet broad. The machinery for theſe operations was preparing at that time." It is more than ten years ſince paper of an indefinite length was made in this country, and for which a patent has expired and been renewed again; conſequently M. Lewis Didot will find it ſomewhat difficult to claim the merit of a diſcovery, which, it is well known, was *ſtolen* from this country, as well as ſeveral other *improvements* in the art of manufacturing paper.

Fountainbleau is the next object of our author's attention. This ancient royal, now imperial, reſidence preſents but few particulars worthy of remark. In the cabinet of the military ſchool are a coat of mail and a ſword, ſaid to have belonged to the Marquis Monaldeſchi, whom the cruel Chriſtina of Sweden cauſed to be aſſaſſinated in the French court, for having betrayed ſome ſecrets of gallantry. For this barbarity Cardinal Mazarin ordered her out of France. M. Millin, not ſatisfied with the uſual etymology of Fountainbleau, that is *fontaine belle eau,* propoſes a tradition of *la fontaine de Bleau; Bleau* being a name of a dog which one of the kings had loſt when hunting, and which was found at the ſide of this new fountain. The author muſt not be ſurpriſed if the Engliſh public treat ſuch etymological ſpeculations with indifference, eſpecially as he himſelf informs us, that during the reſidence of ſome Engliſh priſoners at Fountainbleau, they, for their own amuſement, had drawn up a much more intereſting ſketch of this royal reſidence. One might be tempted to conſider the late extraordinary increaſe of a peculiarly poiſonous ſpecies of viper in the *foreſt* of Fountainbleau as ſomething

ominous of its now being in the vicinity of a ſtill more deſtructive animal, Napoleon Buonaparte.

At entering Sens our author remarks the diſguſting ſtagnant pool, in which the people waſh their linen, and conſiders it more proper for the "goddeſs Cloacina." This is pedantry and bad taſte. Had an Engliſh traveller deigned to make ſuch a remark, however juſt, every journal and *petite affiche* in France would have reſounded with the *manque de bon gout des Anglois!* In Sens and adjoining towns the brothers of M. Tarbi, the laſt miniſter of finance to the unfortunate Lewis XVI, ſtill carry on the printing buſineſs, and are reſpected for their knowledge and domeſtic virtues. The numerous antiquities of this city preſent our authors with a rich antiquarian banquet; but how much were we diſappointed at finding M. Millin followed implicitly the half-learned notions of the atheiſt, Dupuis, in conſidering the figures of Bacchus and Apollo as having a ſimilar import, and that both were emblems of the ſun! The practice of aſcribing ſuch profound notions of allegory to the ancient painters, and ſuppoſing them, in *every inſtance*, to be infallible in their deſigns, when at the ſame time we every day ſee modern painters, poſſeſſed of ten times more real knowledge of nature than the ancients poſſibly could be, commit very groſs errors in this reſpect, is equally as abſurd and as erroneous as Rouſſeau's doctrines of equality, and his ſtate of nature.

Sens, although the ſee of an archbiſhop, has been famous for its ſcandalous adherence to Pagan ceremonies, and what is worſe, to have even converted Chriſtian characters into a part of thoſe heatheniſh rites of "foul riot and miſrule," which, according to Dulaure, were continued till the epoch of the Revolution, and have again returned ſince the uſurpation of Buonaparte. The "feaſt of fools," of "drunken deacons," of "cuckolds," of "the innocents," and "the proſe of the aſs," were all but modifications of the Bacchanalia and Saturnalia of the ancients, which the Popiſh church not only tolerates, but in ſome meaſure ſanctions, during the carnival, and after Eaſter every year. We cannot pollute our pages by a tedious deſcription of ſuch obſcenities and lewdneſs as are ſtill practiſed in Catholic or Popiſh countries after Chriſtmas and Eaſter, the proceſſions of harlequins, figures of Moſes, Aaron, and the prophets, the ſhepherds, Magi, Joſeph, Lot, Noah, &c. &c. all the characters in the Old and New Teſtament perſonated by vulgar men, boys, and common proſtitutes, throughout the ſtreets, performing every poſſible kind of odious tricks and geſticulations, accompanied with ſeveral kinds of drums and other ridiculous inſtruments for

making a noiſe, and all theſe under the very eye of the terrible inquiſition ! It is true the actors, many of whom are friars, all wear maſks during theſe ſcandalous proceedings, and have generally harlequin dreſſes, except where they repreſent Solomon and his concubines, &c. At Sens, it appears, that an ass has been a principal performer in theſe ceremonies, and that the characters of biſhops and other dignitaries of the church were repreſented often in a manner not to be deſcribed. M. Millin, ſpeaking of the ornaments of the cathedral of St. Stephens, gives us the following very intelligible trait of Popery with gravity :

" The ſingular *devotion* which the name of St. Nicholas every where inſpires is principally due to the *powerful protection which he gives* to young lovers, whoſe marriage is retarded or prevented by ſome diſagreeable incident. This ſaint, to whom ſo many timid vows are addreſſed, is figured, in his chapel, at the moment in which he preſents a ſack of ſilver to an old man to induce him to marry his daughter who is near him !"

Thus we ſee that St. Nicholas is really invoked as the god of marriage among the Papiſts! Profane hiſtory furniſhes no more direct and unequivocal act of idolatry than this worſhip. Notwithſtanding the plauſible errors with which Mr. Malthus has bewildered ſome ſuperficial obſervers, and among others a loquacious porter brewer, we ſhould have recommended, as patriotic, to all our wrinkled old maids and ſurly bachelors, to invoke this marrying St. Nicholas, but that we fear his connubial powers do not extend to a land of heretics. Before quitting this celebrated cathedral of Sens, however, we muſt not omit to expreſs our ſurpriſe, as well as the author, that although the tombs of Salazar and Duperron have been deſtroyed, the grand mauſoleum of the dauphin, father of Lewis XVI and his wife, has eſcaped the revolutionary fury. On the bell alſo of this church there is an inſcription, dated 1560, by which it appears that the name of the Saint (Savinian) and the ſound of the bell were ſufficient to diſſipate all ſtorms in that vicinity. M. Millin thinks it ſtrange the falſe idea, that the ſound of a bell could diſſipate a ſtorm, ſhould have prevailed ſo early ; but in a ſubſequent chapter of his book, he proves the juſtneſs of this notion by facts. We muſt paſs over ſeveral curious anecdotes of the ſaints and their reliques, ſuch as St. Loup's comb, the cope of St. Thomas of Canterbury, &c. in the churches of Sens, where the author gravely aſſures us, that the ſaints actually combed their own hair, and cleaned themſelves before they ſaid maſs ! We muſt alſo paſs over the deſcription of Mr. Hall's glue

manufactory, eſtabliſhed on the Engliſh plan, and the only one in France, except one at Lyons, alſo begun by an Engliſhman there. The water-clocks of Sens have now ceaſed to be a curioſity, and it is not true that theſe clepſydras were invented there by a friar.

The next town of any ancient importance, in which our travellers ſtop, is Auxerre, where they went to a play performed in a church, and where the ſcandalous "feaſt of fools" was celebrated to a very late period, and perhaps even at the preſent day. M. Millin ſays, that the muſical inſtrument, called a ſerpent, was invented by *Edme Guillaume* in 1590, for the cathedral of Auxerre; but this is told in the manner of a Frenchman, when he is conſcious of aſſerting ſomething not to be believed. His obſervations on the little town of Avalon we know are more correct.

"The rage of gambling," ſays he, "makes Avalon truly a cut-throat place, ſituated on the paſſage of the grand route from Dijon to Lyons. Four large coffee-houſes are inceſſantly full of gamblers; the perfidious *trente-un*, and the fraudulent wheel, were there permanent. The gameſters aſſemble from twenty leagues around, and often riſk even one thouſand Louis d'or at a throw. In our inn there was an unhappy wretch entirely ruined by it."

At the caſtle of Buſſy, near Aliſe (now the property of M. Vuillerot, a wine-merchant at Dijon), the author found ſtill ſome paintings, among which were a number of portraits with inſcriptions indicative of the moral character of the perſon deſigned. Many of theſe characters are ſevere but well merited cenſures; and perhaps there is no more effectual mode of correcting the vices and licentiouſneſs of ſome individuals than by repreſenting them to poſterity under all the infamy of their ſcandalous lives. What ſubjects for a portrait painter would not our crim. con. trials afford? If women knew that their infidelity muſt draw on themſelves and friends an eternal cloud of diſgrace, they would perhaps be leſs apt to commit ſuch acts.

After complaining pitifully of his coachman, M. Millin arrives in Dijon, where he obſerves, that moſt of the figures of the Gauls in Burgundy have a goblet in their hand; but rather than ſuppoſe that they were drunkards, he alledges that they borrowed the cuſtom from the Romans, and uſed theſe veſſels for libations to their gods. The truth is, the Gauls were not, as the author confeſſes, capable of performing any work of art like the Romans, and all the remains of art now aſcribed to them have been made at the reſtoration of learning. The vineyards in Burgundy, however, are ſtill increaſ-

ing; a proof that the French will ſoon be as great drunkards as they are pleaſed to call the Engliſh, and as the Dutch actually are. Nay, ſo general is this practice become, that the librarian of the public library was found drinking and playing *domino* inſtead of attending to his books. Among the moſt remarkable circumſtances here noticed, is, that cheſnut-trees do not now grow in the vicinity of this city, and towards the Cote-d'or, as formerly. The aſinine ſimplicity of the ſtupid inhabitants of Beaune is here virtually acknowledged, and that Monge is the only philoſopher that diſtrict has produced. At Nolay our travellers again complain of dirtineſs and ill-nature at their inn, and of the badneſs of their victuals! Their viſit to the triumphal column near Cuſſy was alſo attended with *hunger* and fatigue! It appears that the laſt biſhop of Autun, Talleyrand, made an unſucceſsful attempt to render the river of Arroux navigable. As a proof of the French taſte for antiquarian knowledge, we may obſerve that a ſtone, containing a more perfect delineation of ancient Gaul than Peutinger's map, is known to be in the foundation of the ruined abbey of St. John in Autun, and the government will not indemnify the proprietor for the labour of placing it among the ancient monuments. In Autun there is neither learning, books, taſte, nor manufactures; ſuch is the preſent ſtate of Talleyrand's late paſtoral flock! In the environs of Marmagne are found oxyd of uranium, and of titanum, arſeniat of lead, ſome hyacinths and ſpars. At the village of Creuſot is eſtabliſhed a glaſs-houſe in the Engliſh faſhion, where they are obliged to uſe American potaſh, which coſts about two ſhillings a pound. This manufactory muſt be ſoon ſtopped by the preſent blockade ſyſtem, although it is one of the principal in France; but the glaſs is very inferior to the Engliſh. It is conducted by an emigrant, M. de Rouillac, who reſided in this country long enough to learn the art of glaſs-making, and fraudulently carry it to France. This man alſo carried with him one of the machines invented by Mr. Wood for blowing glaſs, and which has ſerved as a model for ſeveral others in France. In Chalons, alſo, our travellers found the coffee-houſes ornamented with Engliſh engravings. Theſe facts ſhould teach the French both gratitude and modeſty when ſpeaking of this country. Another artifice occurs in this town; "in the theatre there is a great ſpace," ſays M. Millin, "between the firſt and ſecond tier of boxes, but it is to avoid having a third, in order that, with *few people*, the theatre may appear *full!*" Deception is the *primum mobile* of every action of a Frenchman's life.

Of all the inſtitutions in France, there is but one that we could wiſh to ſee imitated in this country; we mean that of the *Siſters of Charity*, or *Servants of the Poor*, as they are called. Theſe are women of ſmall but independent fortunes, who live in a ſtate of maidenhood, at leaſt for a time, and attend the ſick in hoſpitals. If there be any modeſt women in France, they are to be found among theſe ſiſters, who wear a kind of religious habit, and from their cleanlineſs, attention to the ſick, and other virtues, we are juſtified in concluding, that a view of the effects of ſin in others has taught them righteouſneſs. In the hoſpital of Chalons they receive only a pair of ſhoes and two pounds of ſoap annually as wages, with their board, in order that they may retain Chriſtian humility. This town has alſo a diſpenſary, but ſoup-houſes could not be eſtabliſhed for encouraging impoſtors. Guyton's method of purifying hoſpitals is neglected here as well as in every other part of France. From the ſcales of the *Cyprinus alburnus* of Linnæus, which is caught at Chalons, they prepare the *eſſence d'Orient*, which ſerves to make falſe pearls. The author dedicates about one hundred and twenty pages to the deſcription of Lyons, which is not worth as many words, if the talents and moral character of the people be conſidered. Filth, licentiouſneſs, avarice, and ſtupidity, are the moſt conſpicuous features of that city, at leaſt ſince the revolution. Even the doors of their churches, as M. Millin acknowledges, are "ornamented with the moſt obſcene figures!" It was natural, indeed, for our author to viſit the former abode of the induſtrious and unfortunate Abbé Rozier, who was killed in his chamber by a cannon ball during the ſiege of Lyons. He may alſo enumerate the names of the preſent literati of this city, ſuch as Boſſuet, Fleurieu, Gilibert, Patrin, Sioneſt, Deliſle-de Salle, Leſcallier, Boiſſieu, Delandine, Chinard, Degerando, Lemontey, Rondelet, &c.; but the cenſure of Lyons by Fabre d'Eglantine will long remain juſt, as a place where "un frais jouvenceau compoſe un vieil avare, et le génie eſt un vice, et la rime un blaſpheme."

The ſecond volume of this tour commences with our travellers' departure from Lyons, in a boat on the Rhone, where we are told, and with great truth, that the navigation is very dangerous, and that ſeveral lives are loſt almoſt every year. They landed at St. Colombe, where they examined a cave, ſuppoſed to be a Roman *Ergaſtulum*, or priſon under ground for ſlaves; but, in order to render this place more ſacred, it is alledged that St. Ferreol was confined in it. The Vienne Muſeum has a deſign of a fine piece of Moſaic which was found near

St. Colombe, but the proprietor, in order to avoid the viſits of the curious, deſtroyed it! This is *French* taſte. There is not a boor from the Land's End to Caithneſs that could perpetrate ſuch an action, and from ſuch a motive*! At Vienne M. Millin viſited the tomb of the Archbiſhop Jerome de Villars, whoſe motto was ΚΡΑΤΑΙΑ ΩΣ ΘΑΝΑΤΟΣ Η ΑΓΑΠΗ, *Charity is as powerful as Death*; that is, it knows of no obſtacle. Speaking of the rivulet which paſſes Vienne, the author betrays his want of chemical knowledge, when he attributes its never freezing to the ſulphureous particles which it contains. The monumental or triumphal obeliſk which ſtands on four arches, in the Roman ſtyle, the author fears will be injured by an enormous vane and cap of liberty which were placed on it during the liberty mania. We believe this is the laſt place in France where that monumental ſarcaſm or paſquinade on French politicians has been ſuffered to exiſt, as that at Montpellier was deſtroyed ſeveral years ago. To the naturaliſts of Vienne, ſuch as Villers, Faure, and Sioneſt, we think the author rather ſparing of his approbation. Their induſtry in collecting ſuch an immenſe number of ſhells and inſects deſerves the thanks of every naturaliſt who may viſit their country. It is ſaying little merely to obſerve that their collection of ſhells exceeds that of Geoffroy, around Paris, by one-half. The college or ſchool of Tournon had two hundred and ſixty ſcholars when our author viſited it, and is, perhaps, one of the moſt flouriſhing in France: each ſcholar has his own apartment, but in every other reſpect it is greatly inferior to our ſchools at Woolwich, and elſewhere.

Our antiquaries, quitting the country of the *Allobroges*, paſſed Valence and Rochemaure to Orange without finding any thing very ſtriking except ſome ancient inſcriptions, which were of little importance. Orange, the name of which naturally brings to recollection that of William III, preſents ſeveral intereſting monuments, and in particular the triumphal arch at the ſide of this ancient city, the name of which M. Millin thinks to be of Celtic origin, although it has been conſidered a corruption of its Latin appellation, *Arauſio*. He is unable, however, to determine to whom the arch has been raiſed, and only evades the difficulty by a groſs

* Mr. S. Lyſons has recently laid before the Society of Antiquaries an account of a Moſaic pavement found in Somerſetſhire, in 1685, the proprietor of which was obliged to ſecrete it, in conſequence of the intruſions of idle curioſity; but even this inſtance, nearly two centuries ago, is not to be compared to the conduct of the modern French.

compliment to "Napoleon I." The next object of antiquity is the *circus* or theatre, part of which ſtill remains entire, and ſerves as a moſt loathſome and unwholeſome priſon. Its ſituation on a mountain is curious. Orange was the moſt bloody theatre of any part of France, except Paris, during the reign of Robeſpierre and Couthon. Avignon was an equal ſufferer in theſe ſcenes of carnage. The inhabitants of the latter are more induſtrious now but not more virtuous than they were in the time of Petrarch. M. Millin obſerves, that the Jews cannot at preſent be diſtinguiſhed from the other citizens except by the "aſtoniſhing *beauty* of their wives!" It would, we believe, be difficult to find another town of equal population in Europe, where there is leſs beauty than in Avignon. The author ſtates the number of looms for weaving taffetas at one thouſand five hundred, whereas they do not amount to ſix hundred, and theſe moſtly occupied by women; he, on the contrary, underrates the number of machines for preparing ſilk, which he eſtimates at only twenty, and as many dyers. There are above one hundred and fifty machines for winding and twiſting ſilk. So much for our author's accuracy.

From Avignon our travellers proceeded to Aix, where they obſerve, that "prior to the revolution there were only *four* coffee-houſes, and theſe very ill attended; now there are more than twenty always full, yet the town is not enriched." Engliſhmen can never form any adequate idea of the actual diſſipation in France, without ſeeing it. Aix abounds in monuments and inſcriptions, which are the author's particular ſtudy. The monument erected by Frederic the Great to his chamberlain, the Marquis d'Argens, ſtill remains, but the inſcription has experienced all the viciſſitudes of the revolution: the word king muſt be defaced, and republic ſubſtituted; and now, ſtrange to tell, the latter muſt give place to Napoleon! It is in vain we look for a parallel to ſuch folly in the moſt barbarous ages. M. Millin ſeems eager to convince the world that the Marquis died, as he lived, a diſbeliever, although the prieſts, he ſays, *falſely* aſſerted that he turned Chriſtian! We think theſe philoſophiſts might now be aſhamed of their weakneſs and want of knowledge. From the numerous inſcriptions here copied, we tranſlate the following, from the Greek, which M. de St. Vincens found in the houſe of the celebrated Peireſc.

"On theſe wave-beaten ſhores, O Voyager! is a youth who calls thee. Beloved by the Deity, I am no longer ſubject to the empire of death. Again free from the yoke of Hymen, and in the flower

of my age, ſimilar to the youthful gods, *Amyclæi*, [Caſtor and Pollux] the ſaviours of mariners, a mariner myſelf, I paſſed my wandering life on the waves. But in this tomb, which I owe to the piety of my patrons, I am exempt from diſeaſes, from labour, cares, and anguiſh; for, among the living, all theſe miſeries are the appendage of our carnal bodies. On the contrary, the dead are divided into two claſſes, one of which returns to wander on the earth, whilſt the other goes to join in the choirs of celeſtial beings. It is of the latter corps which I form a part, having had the fortune to rank myſelf under the banners of the Divinity."

M. Millin alſo found his taſte for feaſts gratified at Aix, where ſeveral of the moſt ſcandalous, irrational, and obſcene proceſſions, have again been re-eſtabliſhed with all their etiquette and indecency. He is even angry at thoſe perſons, who, ſhocked at the exhibitions of *Phalli*, &c. immolated or deſtroyed them, and calls it "miſconceived piety!" In revenge, he quotes a barbarous Latin diſtich written by Muraire, a ſurgeon of Aix, and placed on the wall of the baths, which we would have ſuppoſed no man of learning, like our author, could have deſcended to tranſcribe. The feaſt, or rather proceſſion, inſtituted by King Reny of Provence, in 1462, was performed during M. Millin's viſit to Aix, and he has given a tolerably accurate drawing of about forty groups of ridiculous characters of kings, queens, princes, and prieſts, which he juſtly compares to Hogarth's deſign of the country comedians, only ſomewhat more prepoſterous. In a note to the introductory remarks on ſuch feſtivals as the "Feaſt of God," "Feaſt of the Holy Sacrament," &c. we have the following curious account.

"Until about 1264, during the pontificate of Urban IV, the church confined itſelf to the celebration of Holy Thurſday, and the feaſt of the euchariſt, or of the body and blood of Jeſus Chriſt. In 1200 the bleſſed Juliana, religious hoſpitaller of Mont-Cornillon, at the gates of the city of Liege, meditating inceſſantly on the holy myſtery of the euchariſt, at the age of ſixteen only, ſaw in a *dream* the moon with a breach [ſuch, we ſuppoſe, as in her firſt and laſt quarters]: this *viſion* preſented itſelf to her during two years every time ſhe went to prayer, without her being able to explain the meaning of it. At length ſhe underſtood that the moon was the church, and that the breach indicated that it wanted a *feaſt*, that of the Holy Sacrament! Nevertheleſs, ſhe kept this ſecret during twenty years, and did not diſcover it till 1230, when ſhe was appointed prioreſs of the houſe of Mont-Cornillon: ſhe procured the aſſent of ſeveral pious perſons, had an office compoſed, and Robert, Biſhop of Liege, ordered the eſtabliſhment of a particular feaſt of the Holy Sacrament. The epoch of the Pope's bull which eſtabliſhed this feſtival

throughout Chriſtendom is not known; but the brief addreſſed by Urban IV to the bleſſed Eve, the confidante of Juliana, is dated in 1264. This feſtival was not introduced in France till 1318; ſince that time its obſervance has become general among the Catholics, and, according to the Concordat, it is at preſent celebrated in France the Sunday after Trinity Sunday."

Doubt not, Chriſtian reader, the accuracy of the above narrative, which is gravely ſtated by a learned Catholic antiquary, and ſupported by the moſt unqueſtionable records of hiſtory; ſtill leſs wonder at the number, the obſcenity, and abſurdity of the Popiſh feſtivals and proceſſions, when you find one of the moſt eſſential and moſt ſolemn (ſo ſays the *philoſophical* concordat of regenerated France) founded on the *dream* of a ſilly *girl*, above one thouſand two hundred years after the promulgation of Chriſtianity!! It is very natural, indeed, that a young girl, like Miſs Juliana, during the period her conſtitution was undergoing ſome phyſical changes, ſhould be troubled with dreams, and that ſhe ſhould think of Venus, of princes of love, and of the moon, oftener than of Diana; but it is very extraordinary that any perſon, like Urban, profeſſing the Chriſtian religion, ſhould be ſo fooliſh and ſo depraved, as not only to believe but even to ſanction ſuch lecherous ravings, and eſtabliſh on ſuch ridiculous authority a pious feſtival. The bleſſed or perhaps Saint Mrs. Eve, too, the confidante and coadjutor in this fraud of twenty years projecting, as well as her Saint miſtreſs, Miſs Juliana, the Louiſa Calderon of Liege, both die in "odour of ſanctity:" ſuch are the Saints, ſuch the feſtivals of the Popiſh church! According to her maxim, "ignorance is the mother of devotion," which is ſtrikingly verified in her Proteſtant advocates in this country, who are groſsly, ſhamefully, and culpably ignorant of the Popiſh religion, and all its eſſential appendages.

M. Millin paſſes very haſtily over Marſeilles, and takes a paſſage to Toulon, where he gives a hideous account of the depravity and miſerable ſtate of the galley ſlaves, and a pompous deſcription of a ſhip of war, which may amuſe the illiterate Pariſians, but is riſible to any perſon who has ſeen a fleet. Among the ſlaves, it is ſingular to remark a brave *General* who had given a *falſe* diſcharge to a ſoldier, and an honeſt law officer for having ſubſtituted the name of a young man on a diſcharge, inſtead of the ſoldier's, to whom it was delivered, and who was dead. Where ſuch puniſhments are inflicted for ſuch offences, can we be ſurpriſed at the general depravity and decay of honour as well as principle in France? The author deſcribes the country between Toulon and Nice,

and the Niceans he repreſents as the very worſt and moſt diabolically diſpoſed wretches on earth; their country, alſo, he treats as unwholeſome! It is not difficult to account for this abuſe: the Niceans are not Frenchmen, and, notwithſtanding all the French decrees, they are determined never to be Frenchmen: for this reaſon the author's national prejudice cannot pardon them. Doctor Davis has given a much more correct picture of theſe people, which we noticed a few months ſince. The deſcription of Nice and its environs, and Monaco (here derived from μόνος, alone, and οἶκος, a houſe), concludes this ſecond volume. From the preceding extracts and remarks, it will appear that theſe volumes, although deſcribing countries and things which have often been deſcribed, are well worthy the peruſal of perſons engaged in antiquarian or inſcriptional purſuits, particularly the latter, in which the author appears to be well verſed, and to deal leſs in vague conjectures than moſt decipherers of monumental writings.

Recherches ſur la Nature et les Lois de l'Imagination.

Inquiries into the Nature and Laws of the Imagination. By Ch. Victor de Bonſtetten, Member of the Society of Natural Hiſtory of Geneva, &c. 2 Vols. 8vo. Pp. 587 (in both). Geneva, 1807. Imported by Deconchy.

WHETHER the moral and eloquent, but not very metaphyſical, obſervations of Addiſon, or the ſublime and harmonious verſes of Akenſide, on the Imagination, may have contributed to intimidate other authors from entering on ſuch a ſubject, we ſhall not at preſent inquire; but hitherto we have ſeen no complete and diſtinct treatiſe on this faculty of man. Dr. Johnſon, indeed, with his uſual perſpicacity, has diſcriminated very accurately the principal diſtinctions between imagination and memory, and has ſatisfactorily proved, that the former may exiſt and poſſeſs conſiderable energy without the latter. M. Bonſtetten has either been ignorant of this fact, which, from his apparent acquaintance with the opinions of Engliſh writers, we cannot believe, or he has artfully concealed it. However it may be, it is evident that the greater part of the obſervations in theſe Inquiries, which the author ſeems to think moſt important and original, may be found in the writings of Dr. Johnſon, in a very different dreſs indeed, but in eſſence the ſame. We do not mean, however, by this to detract from the merit of M. Bonſtetten's well-meant and neceſſary work; for we deem it an inquiry highly intereſting, as it tends to unfold principles not only important to the poli-

tical welfare of ſtates, but to the temporal and eternal happineſs of man. We ſhall therefore endeavour to convey a correct idea of the contents of theſe ſmall volumes to our readers. The author appears to be a native of Switzerland, and thinks and writes, although in French, like the people of that once free and Chriſtian country. There is throughout his inquiries a ſolidity, a chaſtity of thought, and a purity of moral principle, that we have rarely found in the writings of a Frenchman. Such ſuperior ſentiments, we think, are unqueſtionably the radical and generic characteriſtics of the reformed religion.

M. Bonſtetten divides his Inquiry into two parts, which are divided into ſections and chapters, and theſe again into ſub-ſections. In theſe diviſions, by far too numerous to be uſeful, there is much more mechanical order than philoſophical propriety, as a ſubordinate diviſion, entitled developments to each part and ſection, occaſions conſiderable repetitions. The Inquiry commences with an examination of "the laws of the imagination," which the author thinks were not known before the publication of his reſearches, as Bonnet and Haller appear not to have diſcriminated accurately between the characters and powers of the imagination and the memory. After laying it down as a fundamental propoſition, that "it is by our knowledge of the effects of ſenſibility that we acquire a knowledge of the imagination," and remarking the difference in the language of love, avarice, &c. he obſerves, that "there is every where *a ſentiment-mover of ideas*, and *ideas moved by this ſentiment;*" whence he concludes, that "the imagination was the *movement* of *ideas produced by the action of the ſenſibility;*" that is, the *movement*, not the ideas, was the effect of the action of ſenſibility; an illuſtration which only tells us that the imagination depends on the acuteneſs of the ſenſibility. The term *ſenſibility* gives him a very extraordinary trouble to explain and illuſtrate according to his particular notions, and he attempts it in nearly a hundred different places. If we underſtand him rightly, he means to ſay (although he has not ſo explicitly expreſſed it), that ſenſibility, which he calls a ſixth ſenſe, is ſomething intermediary that ſerves to unite the impreſſions received by the phyſical ſenſes with the organs of the ſpirit or ſoul, and that this ſenſibility is the medium through which the ſoul acts on the body, and the body on the ſoul. This poſition, however plain and plauſible it may be, has coſt M. Bonſtetten much labour to eſtabliſh, perhaps from a latent wiſh to obviate the ridicule in France and Germany, of being ſo fooliſh as to believe in any ſuch a phantom as the ſoul, the immateriality of which he has ſatisfactorily and unanſwerably proved, by obſervations on the animal economy and the mental character of man. The term *ſentiment* he diſtinguiſhes from that of *idea*, by calling every thing *ſentiment* which conveys the idea of pleaſure or pain, and every thing *idea* which is coolly perceived, and may be diſtinguiſhed ſimply from another, without any ſuch emotion.

This diſtinction is evidently founded in words rather than things, as there is no proof (ſetting, as they ought, every thing connected with the appetites out of the queſtion) of our having any peculiar ſenſations of pleaſure or pain, prior to the exiſtence of the aſſociation of the ideas. The doctrine of aſſociation, indeed, ſeems not to have been known to the author, otherwiſe he would have attempted to carry his inquiries ſomewhat farther into the nature of the imagination, which, by the way, has never been confounded (at leaſt in this country) with the underſtanding, as he ſeems to ſuppoſe.

After complaining againſt modern writers for having neglected to obſerve and accumulate facts, which "when collected naturally arrange themſelves into claſſes, hence a true analyſis," he proceeds thus:

"The play of the imagination conſiſts in the reciprocal action of the ſenſibility on ideas, and ideas on the ſenſibility. It is therefore compoſed, 1ſt, of the ſentiment-mover or exciter of ideas; 2d, of ideas put in motion by this ſentiment; and, 3d, of the re-action of ideas on the ſenſibility. This definition is founded on the fact, that every ſentiment produces in the ſoul a movement which initiates a ſeries of ideas appropriate to the nature of this ſentiment. The other fact in ſupport of this definition is, that the memory of the imagination depends on the conſervation of the ſentiment-mover. Here the remembrance embraces not only the ſeries of ideas, but alſo the intenſity and the movement of theſe ideas. In obſerving ourſelves, we feel that the little remembrance which we have felt appertains to ſome reflections, which cultivated nations are always in the habit of making, and which muſt belong to the underſtanding. The imagination itſelf has no remembrance but in the ſenſibility. Is not the firſt reproach made by an abandoned lover that of being *forgotten*? The ſenſibility is the ſeat, whence emanates a perpetual action on the ideas, according to the invariable laws of mixed beings. When this action of the ſenſibility is directed on itſelf, it produces the ſentiment of the beautiful, and the re-action directed on the organs produces the paſſions."

The following extract will convey a pretty general and correct idea of the author's principles, and explanation of that faculty of the ſoul, called imagination.

"The relations of preference compoſe the FIRST LAW of the imagination, which is that of invention. There is an original or primitive relation between the ſenſibility and the ideas, in virtue of which every ſentiment, and each ſhade of ſentiment, awakens ſuch an idea in preference to all others. Every perſon of imagination, who recounts any fact with ſome emotion, experiences a temptation to exaggerate this fact in the ſenſe of the emotion which he feels. This temptation atteſts a natural relation, and a real action of the ſenſibility on ſuch and ſuch ideas. Every moment of life has ſome predominant ſentiment; and the recal of ideas is moſtly occaſioned by the imagination. The underſtanding never invents, but it de-

velops the ideas which the imagination has brought into exiſtence. The law of intenſity, or the order of ideas, is the SECOND LAW of the imagination. More or leſs preference produces more or leſs intenſity in the ideas. This intenſity has nothing in common with attention; the former belongs to the imagination which creates and invents, and the latter to the underſtanding which orders and diſpoſes. Ideas aſſociate according to the order of their intenſity. The firſt law of the imagination is the ſource of invention, the ſecond is the ſource of the diſpoſition of the ideas developed by the firſt law. We eaſily conceive that ideas will arrange themſelves according to their affinity with the ſentiment-mover. Two kinds of imagination are diſtinguiſhed, one *lively*, the other *ſtrong*. The imagination is lively when a light degree of ſenſibility excites a great number of ideas; on the contrary, it is ſtrong, when leſs rich and leſs fickle in ideas, but more profound in ſenſibility: the former has a little of the underſtanding, the latter is pre-eminently the imagination. A lively imagination is better for the happineſs of he who poſſeſſes it, but a ſtrong one occaſions more infallibly the happineſs or miſery of others. The law of ſucceſſive ideas, or the tranſitions from one idea to another, is the THIRD LAW of this faculty. The order of ſucceſſive ideas has its ſource in the ſentiment-mover. It is of the higheſt importance in education to watch the paſſages from one occupation to another; it is neceſſary that theſe tranſitions ſhould always be lively and founded on a motive, that is to ſay, directed by a central idea. It is the breach of taſte and of occupations, it is in a word the want of unity, which is the ſource of laſſitude, of lazineſs, diſorder, irreſolution, weakneſs of character and of intellect, in ſhort, of all the vices of weak minds. Under this head I ſhall alſo obſerve, that the ſucceſſion of ideas, and by conſequence the ſentiment of *time*, belongs to the imagination. The ſtrokes of a clock are ſucceſſive to thoſe who hear them; but if the clock itſelf could have a complete conſciouſneſs of its exiſtence, theſe ſtrokes, only making a part of the ſame movement, would not be felt by it *ſucceſſively**. The movement of ideas is ſubordinate to the ſentiment-mover; FOURTH LAW of the imagination. Every moving ſentiment has its peculiar ideas, ſuch as rhyme, muſic, and the fine arts. We feel how much the habit of reflection impairs the movement of the ſenſibility, and therefore ought never to neglect intermixing the ſciences which exerciſe reflection with the arts which exerciſe but the imagination. We ſhould alſo remember, that with-

* This might have been better illuſtrated by the *circulation* of the fluids in the animal body, of which we have no ſenſitive knowledge till by ſome accident their progreſs is arreſted. Dr. Watſon above thirty years ago proved, in a very ingenious eſſay, the doctrine which M. Bonſtetten here ventures on with great diffidence as being wholly *original*. Dr. W. defined time, as "the *flux of inſtants*," which he conſidered as nothing "more than *notions* and creations of our own brain."

out the imagination the ſoul is but an arid trunk, and without the ſupport of the underſtanding it is but a flower that withers before the firſt blaſt of wind. Harmony is the FIFTH LAW of the imagination. *Harmony is the multiple reuniting in unity;* deſtroy the unity of parts, and harmony is deſtroyed. The word *imagination* is derived from *image*, which ſuppoſes a common centre, a rallying of ſeveral ideas in one ſingle idea, or rather in a ſingle ſentiment; it is the firſt element of harmony, and cannot be decompoſed without loſing its quality of image."

M. Bonſtetten then proceeds to treat of Beauty, which he conſiders the reſult of harmony; but his obſervations are rather applicable to the ſentiment of the beautiful, than to beauty itſelf. He obſerves, "that we call *taſte* the ſenſe which enables us to perceive the preſence of harmony. This ſenſe reſides in the ſoul; it ſuppoſes a primitive agreement between the material ſenſes, and the ſpiritual ſenſe, as it were, by which the ſoul experiences the ſentiment of harmony. There is, without doubt, ſomething in nature which excites the ſentiment of the beautiful; but *we cannot thence conclude, that any thing external* (hors de nous) *is really beautiful.* Beauty conſiſts in relations altogether ſpiritual; relations ariſing from the combination of certain ſenſations between themſelves with the ſoul. This relation is not from us to things, but from us to ourſelves; that is to ſay, between ſenſation and ſenſation, and between ſenſation and the ſoul." Such opinions carry idealiſm to its utmoſt extreme, and can do little towards advancing our knowledge. "Imitation," he contends, "is neither the end nor the principle, but the *means* of the fine arts." In this opinion, there is more of practical truth than philoſophical accuracy. It is "the character of harmony to excite pleaſure, and *activity* is the character of this pleaſure."—In the developments to the firſt part of this Inquiry, the author conſiders the nature and effects of invention in the fine arts, and juſtly obſerves, that memory may be rather injurious than uſeful to the invention of middling artiſts. Unity being the true ſource of the beautiful, the Pariſian players, in the opinion of our author, violate this principle by the meaſured ſlowneſs of their declamation. He pardons Shakeſpear's violation of the unities for his unequalled *tragic ſituations*, and lays it down as a general rule, that "in the infancy of art the details are ſacrificed to unity, and in its decadence unity is ſacrificed to the details." Theſe obſervations are followed by an "analyſis of the imagination," in which the author defines the word ſentiment to mean pleaſure or pain united with ſome object; explains the difference between *idea* and *ſentiment*, to conſiſt in the circumſtance that the former is the reſult of the faculty of thinking, and the latter that of the feeling; and, laſtly, the *reciprocal* influence of ſentiment on ideas, and ideas on ſentiment. The ſenſibility he calls a "ſixth ſenſe, which ſerves to expreſs to the ſoul the wants of the organs," and which reſides in "*intermediary organs* between the two ſubſtances

of the ſoul and the body." The ſenſations reſulting from the five ſenſes are neither agreeable nor diſagreeable but by their intimate aſſociation with the ſixth ſenſe, or ſenſibility. To diſpute on taſtes, therefore, it is neceſſary to expreſs their differences, and for this we muſt have a language which is ſtill wanting. The folly of modern ſyſtem-mongers is forcibly pointed out, and their dangerous effects on ſociety. "The man of ſyſtem," obſerves M. B., "never forms but adepts, while the popular philoſophy only can obtain the ſanction of experience, without which there are no uſeful truths. Moreover, the jargon of ſyſtem will paſs, perhaps, into the common language, and thence diffuſe errors ſo much the more dangerous, that their ſource is more remote." Many more remarks on this ſubject are well worth attention, and intimately connected with the author's ſubject, which he thinks beſt deſignated by the name of pſychology. There is, however, a want of exactneſs in ſome of our author's definitions, ſuch as that of the "*ſentiment-mover*, which is nothing but the ſenſibility intimately aſſociated with ſome ſenſations of the five ſenſes, that I have called ideas," or ſentiments aſſociated with ſigns. In ſuch inquiries it is indiſpenſable to diſcriminate, on all occaſions, minutely between the action, agent, ſubject, and product. It is true, that "ſentiment has no memory: to remember of having loved is ſtill to love. To recollect a ſentiment would be to experience the ſame ſentiment ſuppoſed extinct." This fact is eaſily explained on the principle of aſſociation. A ſentiment may be extinguiſhed by complete enjoyment, which deſtroys deſire; by the ceſſation of the want which gives it exiſtence, by reflection, and very often the primitive paſſions are loſt in the ſecondary ones. The author alſo makes ſentiment ſynonymous with deſire; but that is converting a generic into a ſpecific term. In the courſe of theſe reſearches he has ſeveral times eſtabliſhed the fact, that the French are conſtitutionally *liars*, although he arraigns the opinion, which we have before expoſed, of confounding their levity with volatility. The following obſervations may be found uſeful for diſcovering the truth in writers who, like the French, indulge their imagination more than exerciſe their judgment.

"The ideas of the imagination, always emanating from the ſenſibility, are ever ſtrangers to demonſtration. We have ſeen throughout this Inquiry, that ideas of the imagination were but the expreſſion of affinities or relations which are found to exiſt between the ſenſibility and the ideas. Theſe ideas, therefore, remain for ever foreign to truth, which is but the expreſſion of the relation which exiſts between ideas and things, and not between ideas and ſentiments. To demonſtrate the ideas of the imagination, it would be neceſſary to have an intimate knowledge of man, in a manner to ſee openly the relations of the ſenſibility with exterior objects, and even with ideas. But, while I know not the nature and the direction of the powers of the imagination; while I have not explained the myſtery of liberty, I cannot eſtabliſh rules, *à priori*, capable of determining the movements of the imagination, the mover of actions, of people, and

of kings. We do not often enough reflect, that the opinions originating from the imagination, opinions which are but the work of our ignorance, are ſometimes placed on a level with opinions acquired by experience and reflection, and inſolently take the place of truth, as ſoon as we have reduced them to the form of a propoſition. In this manner poſitive ſcience is enveloped in a circle of prejudices and haſty aſſertions, which limit the ſphere of thought on all ſides, and raiſe a barrier to the progreſs of knowledge. Such is the prejudice of the mortality of the ſoul, founded on the *pretended* ignorance of its immortality. I know not if our ideas of cauſe and effect will not one day be changed for thoſe of univerſal harmony. In reality, we ſee nothing in what is not identic, in what is not in experience, but a conſtant correſpondence of action, that we might as well call *harmony* as *cauſe.*"

Here the author appears to have adopted Leſlieiſm without its infidelity, for he concludes with a pious ſtanza from Pope. In general, however, his doctrine is very conſonant with that of the celebrated Berkeley. The wants of the organization he calls *appetites;* that diſpoſition of the mind, called *humour*, he attributes to a deficiency of intenſity and duration in the ſentiment-mover. "I believe," ſays M. B., "that the idea of ſubſtance, the idea of this centre of attributes which is ſuppoſed really to exiſt, originates in the ſentiment of *ſelf*, which is the true ſubſtratum of the relations and attributes; that is, to conceive theſe attributes and relations it is neceſſary to reunite them in a common perception. From this ſentiment of *ſelf*, and the *unity* of the whole (which I afterwards transfer, as if really exiſting, to external objects), ſprings the idea of ſubſtance. Leibnitz has defined *real eſſence*, as *that which makes a thing poſſible.* This definition of eſſence may be applied to the idea of ſubſtance, which I cannot have but of that which is poſſible, that is to ſay, of what does not in itſelf imply a contradiction. This definition extends to the verity of fact as well as to the verity of conception; hence, according to theſe illuſtrations, *God would be the* POSSIBILITY *of the exiſtence of the univerſe!* It is very neceſſary that this poſſibility ſhould exiſt, ſince the univerſe exiſts, and how conceive it without an intelligent diſpoſing cauſe? We know but of two actions in the univerſe—thought and movement; where then place the poſſibility of the univerſe, if not in that which we repreſent as thought? Such is our manner of conceiving theſe ſublime abſtractions." There is ſome originality in this explanation: but as finite powers can never comprehend thoſe which are infinite, the author ſhould have remembered that he was analyzing the nature and laws of the imagination, and not giving a ſpecimen of its inventive powers. This was the more neceſſary, that he quotes and confirms the opinion of Dr. Reid, that all ideas originating in the imagination are unworthy of confidence or belief. Wit he juſtly conſiders as owing its principal charm to the language, and that it "ſuppoſes a juſtneſs in the ideas that belongs to the underſtanding, with a taſte

and movement in the language which have their ſource in the imagination."

As we have given the author's moſt important principles, and his metaphyſical, or, as he prefers it, pſychological, doctrines, we ſhould have tranſlated ſome of the excellent moral obſervations which are ſcattered throughout his work, had we not already devoted ſo many pages to ſo ſmall a treatiſe. We muſt not, however, omit the following obſervations, which deſerve the moſt ſerious attention.

"The habits of the French of living in the world, and their conſtant ſtudy of it, teach them to ſeize the character of the men with whom they have to fight, and the genius of repartee ſerves in war as well as in the drawing-room. It was by having divined the methodic ſpirit of the enemy, that Landrecy, Queſnoi, Valenciennes, and Conde, were ſummoned at once, and ſurrendered at once, while the French had not troops ſufficient to beſiege in form any one of theſe cities."

The events of the laſt eighteen years but too fully confirm the truth of the above remarks. To common obſervers it may appear extraordinary and almoſt incredible, yet it is an unqueſtionable fact, that Frenchmen have hitherto ſucceeded in deceiving the world merely by their addreſs at *gaſconading!* It is to be wiſhed that our military men, as well as our legiſlators, would devote ſome more of their time and attention to ſtudy the peculiar genius and character of foreigners of every country, and thus prepare themſelves to meet them on more equal terms. Engliſh philoſophers have diſcovered and taught theſe principles which Frenchmen have adopted in practice, by means of which they have hitherto been enabled to domineer over the civilized world. In recommending, therefore, M. Bonſtetten's Inquiry into the Imagination, we perhaps may contribute to the diffuſion of that kind of knowledge which is moſt required in this country,—a knowledge of men in the world. His obſervations in general are more moral and practical than analytical, and he evinces conſiderable acquaintance with the paſſions, which he proves may be governed as perfectly and as eaſily as maintained by the Stoics.

Hiſtoire des Republiques Italiennes du Moyen Age.

Hiſtory of the Italian Republics of the Middle Age. By J. C. L. Simonde Siſmondi, of the Imperial Univerſity of Wilna, &c. Vol. I and II. About 450 pages each. Zurich, 1807. Imported by Deconchy.

THE hiſtory of Italy, which has experienced almoſt every poſſible viciſſitude of fortune in a pre-eminent degree, will always afford leſſons of wiſdom to the politician and the naturaliſt. It is the country, after England, which has given exiſtence to the greateſt number of uſeful and ornamental

discoveries and inventions; and of all other states, it is peculiarly that which has been the birth-place of heroes and warriors, of cowards and traitors, of cruelty and humanity, of continence and incontinence, of beauty and ugliness, and of greatness and meanness. Its geographical situation, the endless diversity of its climate, and topographical peculiarities of mountains, rivers, vallies, lakes, and fertile plains, all indicate its fitness for the abode of man from the earliest records of time; and the great events of which it has long been the theatre, sufficiently prove the existence of a numerous population. The history of such a country, therefore, cannot be uninteresting, especially when it treats of a period still very imperfectly known, but perhaps more worthy of being known than times of greater splendour, of more artificial and less natural propensities and achievements. Signor Simonde Sismondi, however, does not profess to write a complete history of Italy, but only of the Italian republics of the middle age, commencing with the fall of the Roman empire under *Augustulus*, in 476, and ending with the destruction of the republic of Florence, and the establishment of the house of Medici in 1530. About the same period the other Italian republics degenerated either into oligarchies or aristocracies. From our author's introduction we shall translate some paragraphs, which may leave a tolerably fair impression of the philosophical spirit in which he writes.

"One of the most important conclusions which can be drawn from the study of history is that government is the primary cause of the character of the people; that the virtues or the vices of nations, their talents, their information, or their ignorance, are almost never the effects of climate, or the attributes of a particular race, but the work of the laws; that every thing was given to all by nature, but that government either takes from its subjects, or insures to them, the inheritance of the human species. There is no country in which this observation is more strikingly illustrated than in Italy. It will, indeed, be demonstrated, if we view together the diverse races of men who have successively appeared in this memorable country; if we compare the qualities by which they are characterized, the moderation, mildness, and simplicity of the first Etruscans; the austere ambition and masculine courage of the cotemporaries of Cincinnatus; the avidity and ostentation of Verres; the effeminacy and cowardice of the subjects of Tiberius; the ignorance and nullity of the Romans of Honorius; the barbarity of the Italians under the Lombards; the virtue of the twelfth century, the lustre of the fifteenth, and the degradation of the Italians of the present age. The same soil has nourished these beings of a nature so different, and the same blood has engendered them. The mixture of some barbarous colonies, lost in the tides of indigence, has not been sufficient to

change the phyſical conſtitution of the men born in the ſame region. Nature has remained the ſame in the Italians of all ages; the government only has changed, its revolutions have always accompanied or preceded the alteration of the national character; cauſe has never been united with effect, in a manner more evident."

The influence of example and of education is no doubt very conſiderable among men; but it is not altogether correct to conſider governments as having the ſole power of modulating and forming the moral and political character of nations. It has indeed of late been the popular cuſtom to ſpeak of them in this manner, but the matter deſerves farther enquiry. All governments are either compoſed of, or their laws are adminiſtered by, individuals of the community: if the former, then they muſt partake of the genius and ſpirit of that community to which they belong; if the latter, it follows that the manner at leaſt of adminiſtration muſt be congenial with the habits of the people; and it muſt alſo be admitted that the principal part of the influence of example reſides in the adminiſtration, which originally draws its character from the people. To this there is only one exception, that of ſuch a foreign autocracy as we have ſeen eſtabliſhed by Buonaparte over France. It is, however, an unqueſtionable fact that, whenever civilization has been generally diffuſed among men, governments owe their own character as much to the people, as the people to their governments. The idea, therefore, of ſuppoſing the people the mere machinery of the government is ſufficiently abſurd and erroneous; there is a reciprocity, a mutual action and re-action between the governors and the governed, that very materially contributes to form their reſpective characters. Had there been nothing ſanguinary in the diſpoſition of the French, the murderous reign of Robeſpierre would neither have been ſo long nor ſo bloody; or were they not *ſervile*, the deſpotiſm of Buonaparte would neither be ſo abſolute, ſo deſtructive, nor ſo durable. That this is the true ſtate of the caſe may be farther confirmed by reference to the French licentiouſneſs which Charles II introduced into this country, but which expired with its author, without leaving any ſtain on the national character for chaſtity. Signor Simonde Siſmondi, however, is a zealous friend to what he ſuppoſes to be liberty, and a ſtrenuous advocate of *federal* government! The following exclamation is rather a novelty ſince the iron domination of Buonaparte. Speaking of the golden age of the Etruſcans prior to the exiſtence of the Romans, he obſerves:

"The government of the Etruſcans was that of happineſs and of liberty; it was a federal government. Reſpect to the free people whom ambition does not ſeduce! Reſpect to the people who wiſely prefer the moſt noble bleſſing, liberty, to power and glory; who demand moderation and univerſal benevolence from their governments, and not new conqueſts! Honour to the free nations which ſeek in a federal bond not only a defence againſt foreign aggreſſions,

but also a guarantee against their own passions, against the wanderings of ambition, and the intoxication of success!"

The fate of the Etruscans, Sabines, Latins, Brutians, all of whom, we are told, had federal governments, and fell before the power of the Romans, should have taught the author that something more than a "federal bond" is necessary to form "a defence against foreign aggressions," and to preserve "a government of happiness and liberty." These federations, he contends, maintained themselves during three centuries against the Romans, which proves that "weakness is not a necessary consequence of a federal constitution." If, however, this resistance be not a proof of weakness (but rather of their attachment to their government), their fall most assuredly is, for each of the above states were at one period greatly more powerful than the Romans. The author is more correct in the following.

"Despotism leads to barbarity, and this in its turn gives existence to liberty and virtue. The celebrated age of Augustus was followed by five centuries of shame and slavery, and five more of barbarity were necessary to sink in oblivion the direful lessons of despotism, and restore the energies of virtue, which can constitute a nation. At length it emerged from the midst of the chaos in which the earth seemed to be overwhelmed; the hearts of the Italians again opened to the love of their country and of liberty, and they again experienced the courage necessary to make them conquer and defend these precious gifts. At the side of great virtues, grand talents were also seen to unfold themselves; the sciences and the arts were cultivated with success; the Italians, after the capture of Constantinople, were ready to receive the valuable deposite of Grecian literature, which the empire of the East had preserved in the midst of its ruins, and which its fall menaced with destruction. The present age is indebted to the Italian republics for this inheritance of antiquity. It is of this second epoch of virtue, talents, liberty, and greatness, that I have undertaken to write the history.

"Italy did not then become a nation, but a nursery of nations; it contained almost as many states as it had free and republican cities; and each of these cities of Piedmont, Lombardy, Venetia, Romania, and Tuscany, merit their particular history, and could furnish a library of national writers. The greatest characters have been displayed in these petty states. These republics of the middle age, whose enfranchisement was gradually effected from the tenth to the twelfth century, have had, during the whole time of their existence, the most marked influence on the civilization, on the commerce, and on the political balance of Europe. Nevertheless, they are unknown to common readers, because a whole life would not be sufficient to study their particular histories, and no person has yet undertaken to collect them together and unite them in one single point of view. The history of Switzerland or of Greece presents a central point easy to seize, but that of Italy of the middle age offers a labyrinth which is formed of equal and independent states, and in which histo-

rians have been afraid to engage themſelves. It is however leſs the hiſtory of Italy than of the Italian republics in which I have engaged. Such a hiſtory indeed is not to be produced, as the repetition of the ſame acts of cruelty and baſeneſs would fatigue and diſguſt the reader, and even degrade the character of the man who would occupy himſelf with it too long. It is not the hiſtory of the country, but of the people, that we wiſh to know."

The author propoſes to extend his hiſtory to eight volumes, which will include the principal facts in the hiſtory of Italy during eleven centuries, or what is termed the middle age, the firſt half of which embraces the age of Gothic barbariſm, and the laſt the moſt brilliant epochs of the republics of Italy. The firſt ſix chapters, which conſtitute the firſt volume, are devoted to the age of darkneſs, from the capture of Rome by Odoacer, in 476, till the beginning of the twelfth century. This brief narrative is all that the author deems neceſſary to fill up the chaſm in the Italian hiſtory, from the final extinction of the empire of the Weſt till the reſtoration of learning. Gibbon appears to have been his model in general, although Müller is the principal ſubject of his approbation. Signor Siſmondi is more ſevere indeed than either Gibbon or Hume againſt Popiſh ſuperſtition and tyranny, but he is alſo as much more reverent to the divine truths of revealed religion, and throughout his work evinces an enlightened and ardent love of liberty and juſtice, and a devout reverence to the eternal diſpenſations of Divine Providence. His benevolent mind appears deeply impreſſed with the exiſting miſeries of the inhabitants of the Continent, and he labours with conſiderable addreſs and ingenuity to convince his readers of the ruinous effects and national miſery of unreſtrained ambition, and the groſs injuſtice of the love of conqueſt. We fear, indeed, that the frankneſs of his ſentiments, the fidelity and energy with which he paints the effects of deſpotiſm, his panegyrics on liberty and virtue, and his expoſitions of Popiſh ſuperſtition, will draw down upon him the vindictive hatred of the French autocrats, and make him another victim of the general deſtroyer of liberty and juſtice among nations.

The firſt chapter treats of the time between the reign of Odacer in 476 to that of Othen the Great in 961; the ſecond of the feudal ſyſtem, and the government of Lombardy, from 961 to 1039; the third of the church and republic of Rome, till the peace of Worms, and the reigns of Henry III, IV, and V, from 1039 to 1122; the fourth of the Greeks, Lombards, and Normans, in the ſouth of Italy, from the ſeventh to the twelfth century, and of the republics of Naples, Gaeta, and Amalfi; the fifth, of the origin of Venice, and its rivality with the new republics of Piſa and Genoa; and the ſixth of the delivery of all the Italian cities before the twelfth century. The ſeventh chapter, which commences the ſecond volume and the twelfth century, details the ambition and conqueſts of the Milaneſe, during the reigns of Lotharius III and Conrad II, from 1100 to 1152; the eighth and ninth narrate the expeditions of the

Emperor Frederic Barbaroſſa againſt the Italian cities and Lombards, from 1152 to 1162; the tenth details the ſufferings of Italy, the leagues of the Lombards, and the foundation of Alexandria, from 1162 to 1168; the eleventh continues theſe wars and victories of the Italian republics over the Emperor till 1183; the twelfth concludes the century with the death of the Emperor Barbaroſſa, and the ſucceſſion of his ſon, Henry VI, who united the crown of the two Sicilies to the empire; the thirteenth chapter contains an intereſting hiſtory of the pontificate of Pope Innocent III, who eſtabliſhed the temporal power of the church, between 1197 and 1216; the fourteenth is a digreſſion on the fourth croiſade, and the conqueſts of the Italian republics in the Eaſt, from 1197 to 1207; and the fifteenth and laſt chapter of the ſecond volume contains a view of the literary and political ſtate and civil wars of theſe republics from 1216 to 1234.

We regret that our limits prevent us from laying the whole hiſtory of that anointed villain, Pope Innocent III, before our readers, as no abridgment of it could convey any adequate idea of the profound *cunning*, which ſeems to have directed all the actions of this moſt treacherous, covetous, and ambitious pontifical deſpot. In order to ſeize the temporal authority and become a political prince, he employed the Cardinals Pandolfe and Bernard to promiſe ſpiritual indulgences to the inhabitants of Florence, Lucca, Sienna, &c. at the death of the Emperor, Henry VI, if they would acknowledge him ſovereign, *before* that a new emperor could be elected; he *forged* a will for Henry VI, in which all the demands of the Holy See were granted, and the young Frederic placed under *his* guardianſhip; he afterwards *robbed* this young prince, his ward and pupil, of his rights in the kingdom of the two Sicilies; he ordered Andrew Duke of Hungary to become a croiſader, that he might not trouble his brother, whom he forced to make war on Culimes Ban of Boſnia, for ſheltering heretics; impelled the Kings of Denmark and Sweden to attack and dethrone Suero, King of Norway; ordered Phillip Auguſt to retire to a monaſtery, reſtore his repudiated wife, Ingeburge of Denmark, and *interdicted* the whole kingdom of France; and finally reduced the Kings of Portugal, Arragon, Poland, and John of England, to be his tributaries. This atrocious pontiff, during a reign of eighteen years, *murdered* more men in cool blood than Buonaparte has done in battle. The guilty inſtruments of his ſanguinary fury againſt the reformers, were the Italian ſpy Francis, and the Spaniſh aſſaſſin Dominic, ſince called *ſaints*, the brief recital of whoſe barbarities chills the blood with horror. Independent of the maſſacres, tortures, burnings, and other hideous deaths inflicted on ſeveral hundred thouſand *Albigenſes*, Innocent *himſelf* purſued the Paulicians (called *Paterini* in Italy, from *pati*, to ſuffer) "with fire and ſword, for denying the power of prelates to grant indulgence, diſbelieving the fire of purgatory, the miracles of the church, tranſubſtantiation, the worſhip of the Virgin Mary," of images, and harlots, and ſwindlers called ſaints! This infernal pontiff, accom-

panied with the monſter Dominic, put upwards of ſeventy thouſand perſons to death, ſuppoſed to be *Paterini*, in Florence, Prato, Faenza, Bologna, Viterba, &c. plundering, burning, and confiſcating all their property; and in one inſtance, where the people refuſed to be the infamous executioners of his murderous commands, he ordered ſeven thouſand men, women, and children, to be burnt alive!!! Yet the atrocious hypocrite had the cunning to repreſent theſe ſummary executions as not done from *eccleſiaſtical* authority, by declaring that "their bodies ſhould be delivered to the *ſecular* arm." For farther particulars of the conduct and principles of this nefarious Pope, ſee Dr. Hales's Tenth Letter to Dr. Troy, pp. 439, 440-41.

Our readers will perceive that Signor Simonde Siſmondi's hiſtory promiſes to be a work of conſiderable intereſt, executed with great impartiality, and written in the true ſtyle of hiſtory, at once nervous and dignified.

Traité Eléméntaire de Minéralogie.

An Elementary Treatiſe on Mineralogy, with Applications to the Arts. A Work deſigned for Inſtruction in the National Lyceums. By Alexander Brogniart, Engineer of Mines, and Director of the Imperial Manufactory of Porcelain at Sevres. 2 Vols. 8vo. Pp. 1019, with ſixteen large plates. Paris, 1807. Imported by Deconchy.

THE ſlow progreſs of mineralogical ſcience, notwithſtanding its acknowledged utility, although it muſt be admitted a proof of its difficulty, ſhould at leaſt act as an additional ſtimulus to its votaries, to ſtudy with vigour this highly intereſting but hitherto little cultivated branch of human knowledge. Several works on this ſubject, indeed, have appeared in Engliſh of late years; but ſince the improved edition of Kirwan's Mineralogy, all of them have either treated only of diſtinct ſubſtances, or preſented ſuch a Babyloniſh jargon of ſyſtems, as to operate greatly to the diſadvantage of a ſcience, in which good books are ſo much wanted. During the laſt ſix years three very reſpectable treatiſes on mineralogy have appeared in France, and not one (with the exception of Mr. Sowerby's periodical publications) during the ſame period in this country; for the ſtill-born German-Engliſh volumes of Mr. Jameſon, and the *hollow* quarto of Dr. Clarke, will never find a place in the libraries even of faſhionable amateurs of this ſtudy. The paucity of Engliſh mineralogical works, therefore, may make us eaſier ſatisfied with the ſuperficial labours of our neighbours in this department. Haüy is, however, a truly original author; Brochant is a well-in-

formed tranſlator; and Brogniart, whoſe work is now before us, is a very judicious and intelligent compiler, who has certainly produced the moſt complete introduction to mineralogy and metallurgy which has yet appeared. We ſhall firſt, however, extract M. Brogniart's ſyſtem of claſſification of minerals. The mineral kingdom he divides into five claſſes, which are again ſubdivided into orders, genera, and ſpecies.

"CLASS I. Oxygenated ſubſtances not metallic, conſiſting of oxygen combined with baſes not metallic. ORDER I. Oxygenated ſubſtances not acid: oxygen forming with theſe baſes bodies not acid, of which there are only two GENERA, *air* and *water*. ORDER II. Oxygenated ſubſtances acid: oxygen forming with theſe baſes acid bodies. GEN. Sulphuric, muriatic, carbonic, and boracic acids. CLASS II. Salts not metallic, conſiſting of a baſe not metallic, combined with an acid. ORDER I. Alkaline ſalts, compoſed of an alkaline baſe combined with an acid. GEN. Ammonia, potaſh, and ſoda. ORDER II. Earthy ſalts, compoſed of an earthy baſe combined with an acid. GEN. Alumina, magneſia, lime, barytes, and ſtrontian. CLASS III. Stones, conſiſting of earths combined together, and ſometimes with alkaline, acid, or metallic acceſſory principles. ORDER I. Hard ſtones, dry and rough to the touch, of a hardneſs ſufficient to ſcratch glaſs. GEN. Containing ittria, ſilica, and glucine (*ſpecies*, gadolinite): zircon and ſilica (*ſpec.* zircon; *varieties*, jargon and hyacinthe): ſilica almoſt pure (*ſpec.* quartz, gres* and ſilex,* with all their *ſub-ſpecies* and *varieties*): ſilica and alumina (*ſpec.* jaſper,* tripoli): ſilica, alumina, and alkali (*ſpec.* pounce,* obſidiane,* retinite,* jade,* petroſilex,* feldſpar. Andalouſite,? amphigene, lazulite,* and diopſide): ſilica, alumina, alkali and water (*ſpec.* natrolite?): ſilica, alumina, lime, and water (*ſpec.* meſotype, œdelite,? ſtilbite, prehnite, paranthine, analcime, chabaſia, meyonite, melilita,? and dipyre): ſilica, lime, alkali and water (*ſpec.* apophyllite): ſilica, alumina, barytes and water (*ſpec.* harmotome): ſilica, alumina and lime (*ſpec.* nepheline, triphane, axinite, Wernerite, idocraſe, aplome, granite, allochroite,?* ſtaurotide, tourmaline, and epidote): ſilica, lime and iron (*ſpec.* yenite): ſilica, alumina and glucine (*ſpec.* euclaſſe, beril): alumina, ſilica, and fluoric acid (*ſpec.* pycnite, topaz): alumina and ſilica (*ſpec.* diſthene, fibrolite,? cymophane): almoſt pure alumina (*ſpec.* corindon, emeril;* *ſub-ſpec.* teleſia, adamantine): alumina and water (*ſpec.* diaſpore,? Wavellite,? [hydrargilite]): alumina and a little magneſia (*ſpec.* ſpinelle; *ſub-ſpec.* ruby pleonaſte): magneſia and ſilica (*ſpec.* peridot): ſilica, magneſia, lime and alumina (*ſpec.* diallage, anthophyllite,? hyperſtene, malacolithe,? pyroxene, amphybole, [hornblende] baſalt*): ſilica, magneſia and lime (*ſpec.* grammatite, aſbeſtus,* and amianthoide?) ORDER II. Unctuous ſtones, not ſcratching glaſs, ſoft and even greaſy to the touch. GEN. Silica, magneſia, and alumina (*ſpec.* ſerpentine,* magneſite,* ſteatite,* macle,* chlorite,* and talc): ſilica

and alumina (*ſpec.* nacrite,? lepidolithe,? pinite,? and mica). ORDER III. Argillous ſtones, having an argillaceous aſpect and odour, often ſoft to the touch. *Species*; argil,* marl,* ochre,* argilolite,* Wake,* cornean,* [trapp] ſchiſte,* and ampelite.* CLASS IV. Combuſtibles; minerals which combine immediately with oxygen. ORDER I. Compound combuſtibles, yielding an oily vapour in burning. GEN. Oily carbon: *ſpecies*, pit-coal,* bitumen,* lignite,* peat,* amber,* and mellite. ORDER II. Simple combuſtibles, yielding no oily vapour in their combuſtion. GEN. Carbon almoſt pure (*ſpec.* graphite, anthrocite): hydrogenated (*ſpec.* diamond, hydrogen, ſulphur). CLASS V. The metals; minerals having a metallic ſubſtance for baſe. ORDER I. Brittle metals; not being ſuſceptible of extenſion neither under the hammer nor the flatting mill. GEN. Arſenic, chrome, molybdena, ſcheelin (wolfram) columbium,? titanium, uranium, cerium, tantalium,? manganeſe, cobalt, tellurium, antimony, and biſmuth. ORDER II. Ductile metals, ſuſceptible of extenſion under the mill or the hammer. GEN. Zinc, iron, tin, lead, nickel, copper, mercury, ſilver, gold, and platina."†

Such is M. Brogniart's arrangement of foſſil bodies, which is evidently founded on chemical diſtinctions now rendered erroneous by the recent diſcoveries of Engliſh chemiſts. To this treatiſe the author has prefixed an "Introduction to the Study of Mineralogy," which occupies about ſeventy-two pages, and which the pompous Fourcroy would call the "philoſophy of mineralogy." The firſt article diſcuſſes the object and end of this branch of natural hiſtory, and its diſtinctneſs from phyſics and chemiſtry, although its dependence on theſe ſciences, particularly the latter, is virtually acknowledged. The ſecond article treats of the properties and characters of minerals, a copious and intereſting ſubject, which the author unfolds with conſiderable perſpicuity. The COMMON CHARACTERS of minerals, or unorganized bodies, are conſidered with regard to their manner of growing by juxta-poſition or aggregation, their ſtructure, and the phenomena of cryſtallization, and its laws. The diſtinctive characters or properties of minerals are thus reduced to two; to grow by juxta-poſition, and to be compoſed of ſimilar parts. Minerals, and moſt probably all other inorganic bodies, whatever may be their origin, ſuch as ſpermaceti, camphor, ſugar, &c. (the former being an animal, and the two latter a vegetable product) have alſo another very remarkable property, that of cryſtallizing, that is to ſay, of taking a polyhedral form with certain angles, whenever circumſtances permit it. In order to effect the proceſs of cryſtallization, two conditions are eſſential; firſt, the bodies ſhould be reduced to their integral molecules (the ſmalleſt parts in which bodies can be divided

† The mark of interrogation (?) in the above table of claſſification marks a doubtful genus: and an aſteriſk (*) indicates an *arbitrary* or *falſe* genus.

without being decompoſed), that is to ſay, divided ſo that theſe molecules may be ſufficiently ſeparated to move freely: ſecond, they ought alſo to be ſufficiently near, in order that their reciprocal attraction ſhould be more powerful than the action of the bodies which hold them divided. The conſtituent molecules of a body are molecules of a different nature, which, by their re-union, form integral molecules; thus cinnabar, compoſed of ſulphur and mercury, is reduced to its integral molecules when it is ſo divided, that a diviſion carried farther would ſeparate the molecules of ſulphur from thoſe of mercury. The author then takes a brief view of the phenomena and laws of cryſtallization; treats of the "general and particular properties which ſerve to diſtinguiſh minerals from each other"; enumerates their phyſical characters, as the ſpecific gravity, hardneſs, adherence to the tongue, colour*, changing of colour (chatoyement), tranſparence, reflection, phoſphoreſcence, electricity, fracture, and ſtructure; and, laſtly, he details the chemical characters drawn from fuſion with the blow-pipe, and the action of the acids and re-agents.

The third article of this introduction is devoted to the ſubject of the claſſification of minerals, in which M. Brogniart enters at conſiderable length. The general utility of claſſification in every branch of natural hiſtory is ſufficiently evident; but care ſhould be taken not to confound a knowledge of claſſification with a knowledge of ſcience, as many of the modern ſyſtem-makers ſeem to have done. "A claſſification," obſerves the author juſtly, "which has for its object only to ſeek the name of a ſpecies, is called an *artificial method*. In fact, it has been created entirely for this object; it is ſuſceptible of infinite variation; and it ought to be founded on characters, exterior, ſtriking, apparent, and eaſy to deſcribe in a preciſe manner. In this method we do not fear breaking the moſt natural connections. This claſſification, of little value to ſcience, ſcarce merits the name of method, and ought to be conſidered but as a means almoſt mechanical of more promptly recognizing the ſpecies already known. The ſecond kind of claſſification is the *natural method*, the object of which is to aſſign the ſpecies to their true place among all other beings; it is not compoſed at the pleaſure of the naturaliſt; it exiſts in nature, where it is to be found: the object of this claſſification is to collect the reſemblance between bodies, and to determine their moſt important analogies; as bodies may reſemble each other in colour and differ in form, or reſemble in form, but differ in compoſition. Species, in mineralogy, is the re-union of all the individuals whoſe compoſi-

* M. Brogniart, with great propriety, ridicules the idea of the Wernerians making colour and ſhades of colour ſo particular characters in their ſuperficial ſyſtem, expoſes the futility of ſuch tedious diſtinctions and deluſive guides, and inſtances the limpid and lamellated carbonat of lime, and black marble of a dull fracture, which, although of the ſame nature, have no external relation to each other. This is a ſtriking proof of the neceſſity and ſuperiority of *chemical* to Werner's *external* characters.

tion is the ſame, and having the ſame primitive form. An individual is that which cannot be divided without being deſtroyed. Specimens of minerals may be divided in parts, but not deſtroyed by the diviſion; it is not therefore in a ſpecimen, not even in a cryſtal, that the mineralogical individual is to be ſought, but in the integral molecule of the chemiſts. There is no doubt indeed that if we had organs ſufficiently delicate to perceive the integral molecules of bodies, we ſhould ſee them all not only ſimilar, but equal between themſelves, hence they poſſeſs a much more perfect reſemblance than what exiſts between individuals among animals or vegetables. The genus is formed of ſpecies in which one of the principles is common, and which have beſides an analogy between by their chemical properties. The moſt fixed principle, or that which belongs to a claſs of bodies eſteemed the moſt fixed, is conſidered as the eſſential principle of a genus. The compoſition *well known* is conſidered as a principle of primary value, and the primitive form as a principle of ſecondary value. A principle or character of primary value is that the exiſtence of which in a claſs of beings neceſſarily implies the moſt complete reſemblance or the moſt numerous analogies between the beings which compoſe it; ſuch is the ſtructure of the heart in animals, or that of fruit in vegetables. The claſſes are compoſed of orders whoſe principles have together a kind of chemical reſemblance. The reunion of ſpecies in genera being founded on the chemical compoſition, cannot be correctly applied to minerals, the nature of which is not well known; for this reaſon no true genera neither among ſtones nor compound combuſtibles can yet be eſtabliſhed."—The ſub-ſpecies, varieties, ſub-varieties, accidents, &c. are not important to the progreſs of the ſcience. The following is the rationale of the author's claſſification: "1ſt, The *claſſes* contain minerals which reſemble each other either by the manner in which their conſtituent principles are united, or by a characteriſtic property common to them all. 2d, The *orders* unite the minerals which reſemble each other by a certain analogy in the nature of that of their conſtituent principles, which is conſidered as a baſe. 3d, The *genera* are compoſed of minerals having one common principle. When minerals which have a common principle have beſides chemical properties entirely different, they are then divided into two or more genera; as carbon in anthracite and carbon in carbonic acid forms two genera. 4th, The *ſpecies* are formed of minerals which have the ſame chemical compoſition. 5th, The *ſub-ſpecies* contain minerals of the ſame ſpecies, which differ by the preſence of an acceſſory principle, or by the mode of aggregation of their parts. 6th, The *varieties* conſiſt of minerals of the ſame ſpecies which differ only in the mode of aggregation of their parts, or by a remarkable colour belonging to great maſſes in ſimilar circumſtances; they contain alſo mixed minerals when the foreign ſubſtance forms an almoſt homogeneous maſs with the principal ſpecies. 7th, The *ſub-varieties* are compoſed of minerals, the difference of which is ſtill leſs important; ſuch are thoſe reſulting from ſecondary forms, fugitive colours, very apparent mixtures, &c."

The fourth and laſt article of this intereſting introduction is employed in ſettling the nomenclature. The examination of this ſubject, however, we muſt defer till our next Appendix; mean time we can ſafely recommend the peruſal of this treatiſe to all perſons who wiſh to acquire a general and tolerably accurate knowledge of mineralogy, metallurgy, and geology.

Œuvres de Louis XIV: i. e. *The Works of Lewis XIV.*

[Concluded from our laſt Appendix.]

WE reſume our account of theſe works with the military memoirs, which commence the third volume, and which have been arranged by General Grimoard, who prefaces them with ſome remarks on the military genius of Lewis, in which he proves, by the evidence of facts, that he had really no more knowledge of military affairs than what he had acquired by practice like a ſerjeant or corporal, and that he always confounded the mechanical movements of an army with the art of military tactics. An anecdote is related in this preface, which diſplays the real character of Lewis XVI, and ought not to paſs unnoticed.

"When Lewis XVI," ſays General Grimoard, "ordered me to prepare an edition of the Memoirs of Lewis XIV, he obſerved, that notwithſtanding the reſpect due to the memory of this monarch, neither his faults nor imperfections were to be concealed; that, for inſtance, he had formed an exaggerated opinion of true greatneſs, which made him aſſume a conſtant deportment, little ſhort of theatrical repreſentation; that, on the other hand, continual flattery had rendered him vain; that this vanity appeared frequently in his writings, eſpecially in his military memoirs; and that, as the work he entruſted to me was intended for the education of his children, and as mankind, particularly in a tender age, had unfortunately a ſtronger propenſity to follow evil than good examples, he would be infinitely obliged to me (theſe were the king's expreſſions) to place theſe foibles of Lewis XIV in their proper light, in a manner indicating how much greater he would ſtill have been in reality, and how much more reſpectable in the eyes of poſterity, if, deſpiſing pride which produces only ridiculous and humiliating effects, he had better known the diſtinction between inflated pomp and that true elevation, that noble and ſimple dignity, which is ſo neceſſary to the exerciſe of ſovereign authority."

Unhappily events have proved that Lewis XIV's pomp was better adapted to govern Frenchmen than the reaſon and humanity of his

ſucceſſor. It appears, alſo, that this unfortunate monarch gave General Grimoard ſeveral inedited papers, illuſtrative of the military career of the oſtentatious king. This third volume contains the campaigns or military life, if ſo it may be called, of Lewis XIV, during the years 1667, 68, 1672, 73, and 74, the greater part of which is letters to his generals and miniſters, which chiefly conſiſt of remarks and approvals of the obſervations they laid before him, and which he afterwards adopted as if entirely the offspring of his own mind. Theſe memoirs, General Grimoard obſerves, are entirely written with Lewis's own hand, and that Pelliſſon did not correct the ſtyle, therefore they are to be conſidered as the moſt original of any of the works publiſhed under his name. The additions made by the preſent editor, or the letters addreſſed to the King by ſome of his moſt confidential miniſters, are printed in a ſmaller character; but Lewis's letters ſtrikingly depict the vanity, egotiſm, and *vulgar* mind of the writer. There is nothing either great or elegant in his compoſition. The military details prove that the French government of Lewis XIV was not unſkilled in the art of lying, and exaggerating the number and proweſs of its troops, no more than the iron deſpotiſm of the Corſican uſurper.

The fourth volume contains the King's military letters during the years 1675 to 1694. A very intereſting, though brief, critical account of Lewis's campaigns in 1675, 6, 7, 8; 1680, 1, 2, 3, 4, 8, 9; 1690, 1, 2, 3, and 4, is given as introductory to the King's letters, by General Grimoard. To military men the obſervations and review of ſuch an experienced officer will be as uſeful as they are important to the future hiſtorian, who may engage in the hiſtory of France during the reign of Lewis XIV. When the affairs of that celebrated reign are diveſted of the artificial pomp and falſehood with which they have hitherto been enveloped, in the manner this General has occaſionally attempted, more juſt conceptions, not only of this monarch, but of the real genius and imbecility of the French people, will be formed, and the *ſoi-diſant* Great Nation will appear more indebted to what (humanly ſpeaking) might be termed accident than to genius and knowledge.

The fifth volume is entirely occupied with Lewis's private letters, in chronological order, from 1659 to 1680, addreſſed to Kings, Queens, Princes, Popes, Biſhops, Miniſters, and *Miſtreſſes*. The firſt letter of this collection is addreſſed to "The Moſt High, moſt excellent, and moſt powerful prince, my very dear and beſt beloved good brother and uncle" Philip IV, King of Spain, dated at Bordeaux, Sept. 21, 1659, and requiring his daughter in marriage. The letter which accompanied the above, and addreſſed to the Infanta of Spain, Maria Thereſa, ſoliciting her hand, by means of the ambaſſador Grammont, was written by the Marſhal Turenne, in order that it might be a *chef-d'œuvre*, and at the inſtance of the Queen Mother. On this letter the editor obſerves, that "there is nothing to object to the principles, but they are expreſſed in a ſingular ſtarched ſtyle, which induces us to ſuſpect that Turenne found it more difficult, perhaps, to

compoſe this kind of love-letter, half gallant, half diplomatic, than to gain the battle of Dunes, which decided the peace of the Pyrenees and the marriage of the King." It is, however, written in the firſt and ſecond perſon, although Lewis ſtill wrote to the King of Spain in the firſt and third, which give a very ridiculous air to all ſuch letters, detailing nothing but family affairs. His manner of addreſſing Philip IV was alſo ſingularly formal and abſurd: "Sir, my brother, uncle, and father-in-law;" but this Lewis, no doubt, conſidered as a neceſſary part of "the *trade* of King," which was his chief ſtudy. As an inſtance of ſuperſtition in this buſineſs-monarch, we might notice his letter to Philip on the occaſion of the accidental burning the gallery of the Louvre, in which were the portraits of all the Kings of France. This gallery was on fire, "but as ſoon as the holy ſacrament was brought from the church of St. Germain de l'Auxerrois (about three hundred yards), the *wind inſtantly changed from the ſouth to the north*, and carried the flames out of the Louvre, while the people cried—a *miracle!*" This circumſtance Lewis himſelf calls a "*viſible* miracle," performed by God; and if ſo, it is difficult to ſay what influence the ſacrament could have on the wind. He writes better and more rationally, however, to miſtreſſes, intriguants, and ſuch people whoſe minds were ſtrangers to every moral ſentiment; but there is ſuch a monotony, ſuch an artificial ſameneſs of expreſſion and ſentiment in all his letters, and he inceſſantly dwells on his friendſhip, that were they not the production of Lewis XIV, or ſome other "man of fictitious fame," they would certainly never be read. It appears, by the number of Lewis's letters to Charles II of England, that the latter had intereſted himſelf extremely in the fate of the Ducheſs of Mazarin during her reſidence in this country.

The ſixth and laſt volume of theſe works contains the letters of Lewis, from 1682 to 1714. To theſe are added ſeveral miſcellaneous pieces, and hiſtorical illuſtrations, very few of which are really the production of the author in whoſe name they are now collected. The firſt is a tranſlation of the firſt book of Cæſar's Commentaries, which Lewis had elegantly printed in folio in 1651, under the title of "The War of the Swiſs, tranſlated from the firſt Book of the Commentaries of Julius Cæſar, by Lewis XIV, by the Grace of God, King of France and Navarre." The tranſlation is the work of his preceptor, M. Hardouin de Pereſixe. Some very contemptible verſes are alſo recorded: but it ſurely were not neceſſary to have expoſed Lewis's literary ignorance and incapacity, by preſerving ſuch ſilly trifles. Two long letters, abuſing the old doating Chriſtina, Queen of Sweden, while at Bruſſels on her way to Rome to become a Papiſt, are alſo miſplaced, however they may tend to juſtify the conduct of the French government to this ſelf-depoſed Queen. The will and codicils of Cardinal Mazarin are a document more worthy of preſervation, had they not been before publiſhed in different forms. The biographical notice of the Jeſuits, confeſſors to the Kings of France, is much too brief, otherwiſe it might have illuſtrated

many obſcure events in the hiſtory of that ambitious order. The intrigues and revolutions of Portugal, as connected with Lewis's reign, are alſo mentioned at ſome length, and in which the editor has taken ſeveral facts from Southwell's Letters from Portugal. The "Partition treaty" between Lewis and the Emperor Leopold, in 1668, for the eventual diviſion of the Spaniſh dominions, is now likely to be realiſed by Buonaparte, who has purſued the projects of Lewis cloſer than any other perſon whatever in the annals of civil ſociety. The original and (we believe) authentic details relative to this meaſure, as well as other intrigues at Madrid, at London, and at Rome, will be found intereſting to politicians and negociators. Very little, indeed, is added to the facts already known and publiſhed by Dalrymple, reſpecting the infamous treaties and alliances between Charles II and Lewis, except that all his facts are confirmed by the additional teſtimony drawn from the diverſe papers and memorials in the poſſeſſion of private individuals in France. By the accounts of Lewis's intrigues at Rome, it appears that his miniſters did not heſitate to project and meditate aſſaſſinations. Is it therefore extraordinary, that the modern French ſhould readily believe that other powers would do the ſame as their own miniſters have done? It is to this cauſe we may reaſonably attribute their frequent and repeated accuſations againſt others, of crimes which are ſo familiar to themſelves: no people can ever believe thoſe of any other country better or more humane than they believe themſelves to be.

With reſpect to the merit of theſe volumes, the ſummary of their contents which we have given will enable our readers to judge for themſelves; and we ſhall only obſerve, that whoever reads them attentively muſt be deeply impreſſed with a ſovereign contempt for the falſely called Lewis the Great.

Retratos e Buſtos dos Varões, e Donas, &c.

Portraits and Characters of the diſtinguiſhed Men and Women who have rendered the Portugueſe Nation illuſtrious in Virtues, Letters, Arms and Arts, whether Natives or Foreigners, Ancients or Moderns, in Europe, Africa, Aſia and America; dated from the Epoch of their Deceaſe; with a Summary of their Lives, extracted from Hiſtories and ancient Monuments, and offered to the liberal Portugueſe, by a Patriotic Society. Nos. I & II, with four engravings in each. 4to. Liſbon, 1806. Imported by Deconchy.

PORTUGAL has its heroes and heroines, its warriors, philoſophers, and poets, not leſs worthy of being celebrated than thoſe of more populous nations. Some of theſe we have before made known to our readers; and certain it is, were they better known they would be more admired and reſpect-

ed. The fame of Camoens, indeed, is every where familiar, but many other Portugueſe have attained equally as great eminence in the art of war, as that poet did on Parnaſſus. A ſoldier may evince as much heroiſm, and as great talents, though not ſo much ſcience, at the head of 5,000 men, as at that of 500,000. Perhaps, indeed, it is only with ſmall armies that a victorious warrior can diſplay great genius; with numerous forces he muſt poſſeſs more ſkill. It is in this view that we ſhould contemplate the lives and actions of the Portugueſe heroes. The work before us conſiſts of the firſt two numbers of a periodical publication, executed much in the ſtyle of the Hiſtoric Gallery, with well executed portraits and memoirs of diſtinguiſhed characters connected with the hiſtory of Portugal. The following are the eight portraits contained in theſe two numbers.

"The Infant *Don* HENRY, fifth ſon of King JOHN I, born in 1394. This pious, enlightened, and valiant prince, waged a ſucceſsful war againſt the Moors, for which he was made knight of the Order of Jeſus in 1415. This ſucceſs inſpired him with the deſire of again combatting the infidels; and ſome Moors or Jews of Ceuta informed him of ſeveral diſtant countries on the coaſt of Africa ſtill unknown. Don Henry, being attached to mathematics, was animated by this intelligence, and wiſhed to reconnoitre thoſe countries to ſignaliſe his name, enlarge his dominions, and extend the name of God and the empire of faith. He proceeded to Algarva, where he founded the city of *Sagres*, near Cape St. Vincent; a place which he judged very proper to ſet out from on his voyages and diſcoveries. The iſland of *Porto Santo* was his firſt diſcovery; thence to Madeira, the command of which he divided between John Gonzalvo Zarco and Triſtan Vas, who diſcovered it. At the battle of Tangier he diſplayed new acts of bravery, and gave a convincing proof of the goodneſs of his heart, by offering to take the chains of his brother, Don Fernando, who was then a priſoner in Africa. He afterwards devoted himſelf entirely to voyaging during forty years, in which he diſcovered ſeveral iſlands in the Atlantic and Ethiopian ſeas. The zeal which he manifeſted for letters merited the title of *Protector of the Portugueſe Studies*, that he received from the Univerſity of Liſbon in 1460, not long before his death, which took place on the 13th of November. His portrait is copied from his ſtatue in the church of Belem, and his life has been written by Candidus Luſitanus.

"*Don* NUNO ALVAREZ PEREIRA, ſurnamed the Portugueſe *Mars*, illuſtrious branch of the royal houſe of Braganza, was born near Ceuta in 1360. He at firſt applied himſelf to learning, and afterwards purſued principally the profeſſion of arms, in which he acquired ſome ſingular ſucceſſes. He renounced his titles and his cares, divided his property, and retired to the monaſtery of the

Carmelites, which he founded in Lisbon. He had voluntarily devoted himself to penitence and prayer, when the King sent to consult him on a new enterprise against the Moors, which re-animated his martial spirit, and he desired to serve again as a soldier. He died the 12th of May, 1431, aged 71. John I, and his sons, as well as all the nobles, attended his funeral. His life was written in Latin by Anthony Rodrigues da Costa in 1723. The portrait which accompanies this memoir is copied from the figure on his tomb.

"*Don* PETER DE MENEZEZ, Count de Vianna, studied literature and the art of war in his early years, but he devoted himself particularly to the military profession. He accompanied John I and his sons at the conquest of Ceuta, where, like the heroes of ancient Greece, he conducted 500 vessels armed at his own expence, in order to accomplish his wish of participating in that glorious expedition. The King esteemed him so much, that he made him governor and captain-general of Ceuta; his majesty would not even accept of his oath, saying, that as a pledge of his faith it was sufficient that he was called MENEZEZ. His descendants retained that government. During twenty-two years he had to combat the Moors incessantly. He died the 22d of Sept. 1437, was interred at Ceuta, and afterwards was transported to Santarem. He was distinguished for his liberality and his magnificence. His portrait is designed from that on his tomb.

"*Dr.* JOHN DAS REGRAS was born in Lisbon, a celebrated professor of jurisprudence, chancellor of the kingdom of Portugal, the laws of which he collected by the order of John I. He died the 3d of May, 1404. His portrait is copied from the figure on his tomb.

"The infant *Don* PETER, fourth son of John I, was born at Lisbon the 9th of Dec. 1392, and distinguished himself at the conquest of Ceuta. He visited Jerusalem and the Holy Land, and was magnificently received by the Grand Sultan and the Sultan of Babylon. At Rome he obtained the permission from Martin V, that the Kings of Portugal should be anointed, like those of France and England, the day of their coronation, and that the infants might govern the kingdom as sons of the King, and bear a royal crown. From Rome he went to Germany, where he rendered signal services to the Emperor Sigismond against the Turks, and fought in Italy against the Venetians. He was equally well received in England by Henry VI, who conferred on him the order of the garter. He returned by Spain to Portugal, after having travelled four years, and was elected regent on the death of the King. Don EDWARD (Eduarte) during the minority of Alphonsus V. He conducted himself with great prudence, and refused the statue which the Portuguese wished to elevate to him. But his services and his virtues could not protect him against the calumny of his enemies, who had resolved on his ruin; at their head was his cousin-german Don Alphonso, Count de Barcellos, who succeeded in making the King consider him as a conspirator. The deluded prince banished him from the court, and ordered him to retire to Coimbra. Don Peter took to arms in his de-

fence, the King ſent troops againſt him, and he was killed the 20th of May, 1447, at the age of 56. His portrait is copied from his ſtatue in the monaſtery of Batalha.

"MARTIM MONIS, a celebrated warrior, who died glorioufly in 1147, defending the gate of the caſtle of Liſbon, after having given during his life the greateſt proofs of valour." This portrait is ſaid to be copied from an ancient ſtatue; but there is reaſon to believe that whatever ſtatue it may have been taken from, it muſt have been executed long after his death, as the arts were not in ſo advanced a ſtate in the twelfth century as to produce ſuch a figure in the ſtyle of the Romans. Signor *Cunha*, the deſigner, indeed, may have modernized it, as he has done with all the others, to the great prejudice of the hiſtorical coſtume.

"*Don* EDWARD DE MENEZEZ, third Count of Vianna, a natural ſon of Don Peter, firſt governor of Ceuta, as before mentioned, diſtinguiſhed himſelf by his valour againſt the Moors in Grenada and in Africa. He was appointed governor of Alcacer-ceguer, in the kingdom of Fez. With fifteen hundred men he defended that place againſt an immenſe number of Moors, and vanquiſhed them in ſeveral rencounters. He fell, ſaving the life of Alphonſus V, the 20th January, 1464, in the 50th year of his age. The Moors cut his body in pieces. His portrait is copied from that placed on his tomb in the church of the monaſtery of St. Francis, at Santarem.

"MARTIM D'OCEM, Counſellor to King John and the Infant, Don Edward, his eldeſt ſon, and Chancellor of Portugal, was entruſted with divers important embaſſies to England and to Caſtille, in which he acquitted himſelf with honour. He died about 1429: his portrait is copied from a figure on his tomb in the church of St. Dominic at Santarem."

Such are the contents of the firſt two numbers, dated July and Auguſt, of this intereſting work; but as periodical publications do not proceed ſo regularly in Portugal as in this country, we are not to expect that this ſhould be more ſucceſsful than all others. The *Bibliotheca Univerſal*, a kind of magazine, the firſt ſix numbers of which we reviewed about three years ago, has not been entirely abandoned, though not more than five or ſix numbers have ſince appeared. Theſe *Retratos e Buſtos*, however, are new to the Portugueſe, who are not much diſtinguiſhed for painting and engraving; but unfortunately the figures are all dreſſed in the modern ſtyle, and although the originals are all mentioned, to which the engravings here given (and very well executed in the French ſtyle by Signors Fontes, Guinto, Marques, and Neves) are in general ſufficiently faithful, yet little confidence can be placed in them as being real likeneſſes of the perſons deſigned. There is perhaps no other country in Europe in which there is ſuch a deficiency of genuine portraits of its great men, as in Portugal. This has always been a *moral*, and we fear it will now be found a *political evil*, as the French will no doubt proceed in Portu-

gal as they have done in every other country, by attempting to eradicate every ſentiment of national feeling, and to deſtroy not only the hiſtorical monuments of its ancient grandeur, but alſo the very language and habits of the people.

Indice Chronologico Remiſſvo da Legiſlação Portugueza, &c.

A Chronological Index to the Portugueſe Legiſlation ſince the Publication of the Philippine Code, with an Appendix. Part I, from the Promulgation of that Code till the End of the Reign of Don John V. 1750; *Part II, from* 1750 *till* 1804. *Publiſhed by Order of the Royal Academy of Sciences*, by John Peter Ribeiro, one of its Fellows, Chief Judge in the Tribunal of Supplication, Lecturer of the Faculty of Canons, &c. 2 vols. ſmall 4to, about 325 pages each. Liſbon, 1807. Imported by Deconchy.

THE Portugueſe legiſlation is very uniform, and there is perhaps no other Chriſtian nation of equal extent or population, a ſummary of the laws of which, during the courſe of more than two centuries, would not occupy more than ſix hundred and fifty ſmall pages. Yet ſuch are the contents and the extent of the volumes before us, which give the purport of all the edicts, proclamations, decrees, orders of council, patents, royal letters, charters, or other legal reſolutions iſſuing from the government ſince the promulgation of the Philippine code. That ſuch a work, as the author obſerves, which conſtitutes ſo eſſential a part of the Portugueſe legiſlation, "ſhould not only be neceſſary to conſult at every ſtep in the ſtudy of their rights, but alſo of the general hiſtory of the kingdom," we can readily believe. It would indeed have been an endleſs labour for any foreigner to have attempted ſuch a collection; and without a knowledge of its laws, we know not how any author, except a Frenchman, could pretend to write the hiſtory of Portugal. Signor Ribeiro has removed this obſtacle by giving in his Index the principle or purport of all the exiſting laws in Portugal during the laſt two centuries. To give our readers ſome idea of this body of laws, we ſhall tranſlate a few of the moſt ſingular. On the principle that crimes exiſt before the laws which are made to puniſh them, we may judge of the morals of the public by the tenor of their laws.

"Jan. 13, 1603, letters patent (*alvará*) againſt the *ſuſpected* familiarity with nuns! Jan. 9, 1604, patent or charter regulating the form of licences given to beggars. Oct. 12, 1606, law againſt thoſe who commit the crime of ſelf-pollution. May 15, 1607, royal letters on the obſervance of the Roman ceremonial in the proceſſion of *Corpus Chriſti* in the city of Porto, and proſcribing ſome *indecencies*. May 18, 1608, for the ſame, correcting ſome *abuſes*, and not admitting any perſon except the train-bearer between the Biſhop and

the chief magiſtrates of the city. Auguſt 22, 1609, *Alvará* prohibiting the giving of torches to perſons not citizens in the proceſſion of *Corpus Chriſti* of Coimbra; and ordering the chief magiſtrate to condemn all the citizens who did not chooſe to accept of torches, to pay a fine of 100 cruſades (about 13*l*), and to be exiled during two years ten leagues from the city. Aug. 1, 1750, advice (or advertiſement) to go into mourning two years for the death of the King Don John V, and to ſuſpend the buſineſs of the tribunals for eight days. Aug. 2, advertiſement for the miniſters of the ſenate-council to aſſiſt at the ceremony of breaking the ſhields."

Signor Ribeiro's Chronological Index, from its accuracy, even to the moſt trifling things iſſued by the government, reſpecting commerce as well as the internal police of the kingdom, preſents a very complete hiſtory of the Portugueſe legiſlation during the laſt two hundred years, and however trivial and local many of the laws are, they are nevertheleſs curious, as affording an example of the tranquillity and happineſs which a nation may enjoy. That tranquillity is unfortunately now no more; and if a few individuals among the people of Portugal ſhould find their vanity better gratified, it muſt be at the expence of their domeſtic happineſs, and all that is dear to man.

Collecção dos principes Auctores da Hiſtoria Portugueza, &c.

A Collection [of the Works] of the principal Authors of Portugueſe Hiſtory; publiſhed with Notes. By the Director of the Claſs of Literature of the Royal Academy of Sciences, *and preſented by it to his Royal Highneſs the Prince Regent.* Vols. I, II, III, & IV. 12mo, about 500 pages each. Liſbon, 1806-7. Imported by Deconchy.

THE tardy labours of the Royal Academy of Sciences of Liſbon are now, we fear, arreſted for ſome time. This is one of the many proofs that Buonaparte's deſpotiſm preſſes much harder on the people than the tyranny of the Republicans, as it puts a much more complete extinguiſher even on the feebleſt ray of ſcience and literature. This laſt work of the Liſbon Royal Society conſiſts of a republication of the *Monarquia Luſitana*, or Hiſtory of Portugal, by the Ciſtertian monk, Bernard de Brito, whoſe life is prefixed to the firſt volume, written by the regular canon, Friar Don Anthony of the Viſitation, Lecturer on Geography and Univerſal Hiſtory in the Royal Schools, and correſponding Member of the Academy. Don Anthony, in a well written memoir of De Brito, juſtly obſerves, "that poets precede hiſtorians, as Milton and Pope preceded Hume and Gibbon, ſo did Camoens precede De Brito, who was born at Almeida the 20th of Auguſt, 1569. His father, a captain in the army, was called Peter Cardoſo; his mother, Maria de Brito of Andrade, whence he took the name of De Brito. Captain Cardoſo, being obliged to follow his regiment, went to Flanders, and thence to Italy, where our author accompanied him as Balthaſar de Brito of Andrade. At Rome De Brito acquired a knowledge of Greek and Hebrew, and

in 1585 entered the order of St. Bernard. At twelve years of age he manifeſted his talent and propenſity for the ſtudy of hiſtory and antiquities, on his route from Portugal to Rome. In his juvenile days he publiſhed a volume of poems, entitled *Silvia de Liſardo*, but they would not have tranſported his name to poſterity, without his hiſtory, his immortal work, the *Monarquia Luſitana*. This work commences with the origin of the human race, as was uſual at that period, when genealogy and hiſtory were inſeparable."

The four volumes before us only include the firſt of the folio edition in four volumes, printed about the end of the ſeventeenth century. Nor are the notes very numerous, but they are often uſeful and intereſting. The character of De Brito, the Portugueſe Herodotus, has been long eſtabliſhed as an hiſtorian.

Taboas que contèm os Logarithmos dos Numeros naturaes, &c.

Tables of Logarithms, from 1 *to* 43200, *calculated to the Seventh Decimal Place, and preceded by a correſponding Explanation. Publiſhed by Order of the Royal Academy of Sciences*, by one of its Fellows, Joſeph Maria Dantes Pereira. 8vo. Liſbon, 1806. Imported by Deconchy.

THE Portugueſe, who have long been diſtinguiſhed for their nautical ſkill, are not unacquainted with mathematics, nor the principles of logarithms, although the preſent work is a practical and not theoretical treatiſe, which appears to poſſeſs that firſt recommendation of ſuch tables,—correctneſs. In this reſpect, Senhor Pereira's tables are, perhaps, only inferior to Didot's ſtereotype logarithms.

Hippolyto de Euripides vertido do Grego em Portuguez, &c.

The Hippolytus of Euripides, tranſlated from the Greek into Portugueſe, by a Director of one of the Claſſes of the Royal Academy of Sciences, *and dedicated to his Royal Highneſs the Prince Regent.* 4to, pp. 161. Liſbon. Imported by Deconchy.

THERE is, perhaps, no other modern language in Europe better adapted to convey a juſt conception of the Greek than that of Portugal; it unites, in a conſiderable degree, the dignity of the Caſtilian with the ſuavity of the Tuſcan, and is alſo ſufficiently copious, notwithſtanding the ſmall number of works it poſſeſſes. It is, indeed, a language admirably ſuited to poetry and oratory, neither is it deficient in the mathematical accuracy and preciſion of ſcience. It would be too much, however, to expect this tranſlation to be ranked with the Greek, nor even with the beſt original compoſitions in the ſame language; ſuch excellence is rarely or never the fortune of tranſlated works. Yet it is reſpectable. The Ἕπεσθ' ἄδοντες, ἕπεσθε, &c. &c. of the firſt chorus is thus rendered in Portugueſe.

" Segui-me, ſegui-me, cantando
Artemis celeſtial, prole de Jove

Artemis, de quem ſomos
Sollicito cuidado."

We might quote many much better ſtanzas than theſe, but to criticiſe them minutely would lead us beyond our preſent limits, and we can only recommend in general this tranſlation to the *aſſiçoados á lingua Portugueza.*

Diſſertazioni Epiſtolari di G. B. Viſconti, &c.

Epiſtolary Diſſertations, by John Baptiſt Viſconti and Philip Waquier de la Barthe, on the Statue of Diſcobolus, diſcovered in the Villa Palombaria; with Illuſtrations of the ſame by Charles Fea and Joſeph Ant. Guattani; to which are added Deſcriptions of two other Diſcoboli diſcovered in the Via Appia and Via Adriana, by Ennius Quirinus Viſconti; collected and enriched with Notes and whimſical Inſcriptions in the Villa Palombaria. By Francis Cancellieri. Rome, 1806. Imported by Deconchy.

SIGNOR Cancellieri has performed an acceptable ſervice to the public in collecting together, and illuſtrating with notes, the different diſſertations which have been written on the beautiful ſtatue of a *Diſcobolus*, found at *Villa Palombaria*, on Mount Eſquilin, in 1781, a deſign of which forms a frontiſpiece to this volume. The firſt opinion here given is that of Signor Viſconti, who conſiders this ſtatue either a copy of the *Diſcobolus* of MYRON, or the original itſelf. This opinion is founded on a paſſage in Quintilian (Orat. Lib. II, c. 13), where this author gives a deſcription of the ſtatue, that correſponds ſufficiently with the one under conſideration. The ſecond letter is written by the Canon Philip Waquier de la Barthe, and addreſſed to Signor Viſconti, ſon of the preceding, in which the writer attempts to prove that the Palombarian ſtatue is not the work of Myron, but of Naucides, who lived after him, and executed another *Diſcobolus*, very much admired. The third diſſertation is extracted from the notes of Signor Fea, now director of the plundered Clementine Muſeum, on Winckelmann's hiſtory of deſign among the ancients. This writer, from the paſſage in Quintilian, and another in Lucian, ſatisfactorily proves that the Diſcobolus of Villa Palombaria, and its copies, are imitations of that of Myron. To theſe diſſertations are added, a deſcription of the ſtatue in queſtion by Guattani; and alſo of a *Diſcobolus* found in the Via Appia, and of another diſcovered in Villa Adriana, at Tivoli, by the younger Viſconti. The latter was ſtolen by the French, and carried to Paris. To theſe ſix diſſertations are added ſeveral learned notes by the editor, Signor Cancellieri. The firſt of theſe notes contains a deſcription of a *baſſo-relievo* repreſenting three little genii near an obeliſk, which ſerves as a vignette to this work. The frontiſpiece is alſo curious; it repreſents the marble porch of the Villa Palombaria, which is covered with inſcriptions and myſterious ſymbols, ſaid to be receipts for making gold: but no perſon has ever yet been able to interpret them.

The following is their hiſtory. "The Marquis Maximilian Palombara, addicted to alchymy, as was the mania in the 17th century, lived about 1650. He had in his houſe a laboratory in which he laboured to make gold. One day a man, dreſſed as a pilgrim, entered his garden, and began looking at the ground, as if he ſearched for ſomething. He was obſerved by a ſervant, who informed his maſter, and the Marquis deſired the pilgrim to come to ſpeak to him. This man immediately preſented himſelf before the Marquis with a packet of herbs in his hand, and addreſſing him, obſerved, that knowing that he employed himſelf to diſcover the art of making gold, he wiſhed to ſhew him, that if it were a difficult thing, it was not impoſſible. He then deſired to ſee the laboratory of the Marquis, and finding it well arranged, he proceeded to pound his herbs, put them in the crucible which was on the fire, and required the key of the laboratory to be given to him. The Marquis did not heſitate, and even gave the pilgrim a chamber to ſleep in. The next morning, impatient to ſee the effects of his experiment, he deſired the pilgrim to be called, but he was not to be found: the laboratory was then entered, the crucible found inverted, and near it a yellow matter, which was recognized to be gold! On the table of the laboratory was a paper, on which were traced ſeveral enigmas. In memory of this event the Marquis Palombara cauſed ſeveral inſcriptions to be engraven in the halls of his houſe, and among others on the porch by which the pilgrim entered, and which leads to the road from St. Maria Major to St. John of Latran."

Such monuments of the avarice and credulity of men are well worthy of preſerving, as a ſalutary leſſon to ſucceeding ages. The notes indeed, in general, do honour to the learning and talents of Signor Cancellieri, and the work will be valuable to the antiquaries of the polite arts.

Oſſervazioni che ſervono ad illuſtrare l'Epitafio di S. Vitalino Martire, &c.

Obſervations illuſtrative of the Epitaph on St. Vitalinus, a Martyr, whoſe glorious Remains (ſpoglie) are preſerved in the private Chapel of the Moſt Noble Marquis D. Philip Filonardi. By Leonard Adami, Advocate of Rome, Profeſſor of Holy Writ in the Univerſity of the Roman College, and Member of the Academy of the Catholic Religion. 8vo. 1806. Rome. Imported by Deconchy.

ONE of the firſt recommendations of this epitaph or monumental inſcription is, we are told, "that it makes us acquainted with the name of a young martyr yet unknown in the Chriſtian [Romiſh] calendar!" Surely the Polytheiſm of the Popiſh church might be ſatisfied without another idol. This epitaph was found in the celebrated cemetery of St. *Cyriac*, a Roman lady, who had a houſe in the *Campo Verano*, on the *Via Tiburtina*, about a mile from the gates of Rome, where ſhe aſſembled the Chriſtians, and where ſhe ſuffered martyrdom under the reign of Valerian. This inſcription bears no date, but from the form of the letters, the ſtyle and orthography, Signor

Adami concludes it to have been executed about the year 303 of the Chriſtian era, under the reign of Diocletian. At that epoch the perſecution was terrible and general, and extended even to children. The epitaph, indeed, ſtates that Vitalinus was only eight years old; that his father's name was *Donatus*, and his mother's *Filicüa* (or Felicea). According to the explanation of the characters and letters of this inſcription, given by our author, it imports as follows:—"O Vitalinus, Donatus and Felicita, who have ſurvived thee, have made (this tomb) to their ſon, who lived eight years." Upon what principle Signor Adami, a profeſſor of the ſacred writings, and a member of a Catholic [Popiſh] Academy, preſumes to call a child of only eight years old a *martyr*, we are at a loſs to gueſs. It is very probable, indeed, that the child was baptized, and of courſe was a Chriſtian, which the ſymbols confirm; but for any thing that appears to the contrary, he might have died a natural death, and the affection of his parents dictated the above inſcription: the vaſe or lachrymatory to which the author alludes as the proof of his murder is wholly inadmiſſible, and cannot be received as in the leaſt confirming his conjecture of martyrdom. Beſides, it is abſurd to call a child a martyr; the apoſtle calls Herod's ſanguinary order, murder, and that is its proper denomination. No perſon can be a Chriſtian martyr without being previouſly allowed the choice of death, or renunciation of his religion. Such a choice is beyond the powers of children, who may be murdered for their religion, but moſt aſſuredly not martyred. Any ſtory or ridiculous fancy, however, is quite ſufficient to give the Romiſh Church a *new* ſaint and idol; and happy would it have been for mankind had all her Saints been as innocent as the young Vitalinus! The numerous literary remarks, however, and acquaintance evinced with the ſtyle and orthography of the third and fourth centuries, in this little tract, make it valuable even to thoſe who muſt deſpiſe the author's futile concluſions, and lament to ſee ſo much learning and talents employed to ſo frivolous and viſionary a purpoſe of perverted piety.

Proeve eener nieuwe Overzetting, &c.

An Attempt at a New Tranſlation of Virgil's Æneid. By Peter Van Winter. Cantoes I, II, and III. 4to. Amſterdam, 1806. Imported by Deconchy.

WE have before noticed the literary labours and reputation of this author, the learned and able tranſlator of the Odes of Horace, Pope's Eſſay on Man, &c. and the preſent Eſſay will not fail to augment his reputation among his countrymen. The expreſſiveneſs of the Dutch language atones for its want of the dignity and ſuavity of the Latin, and renders this tranſlation much more worthy the original than would be generally ſuppoſed. In the hands of ſuch a writer as Mr. Van Winter, indeed, it appears to the beſt advantage.

Johan de Witt, &c.

John de Witt, Grand Penſionary of Holland. By A. Loosjes. 8vo. Haarlem. Imported by Deconchy.

MR. Loosjes, in imitation of Madam de Genlis and other writers, more celebrated for their quantity than their quality, has adopted the plan of writing the lives of the moſt celebrated of his countrymen, in which fable is mixed with fact, in order to inculcate, as pretended, an agreeable moral leſſon to the reader. Much taſte and ingenuity indeed may be diſplayed in ſuch writings, and they may alſo be very eloquent, but they are radically defective in blending together two ſuch oppoſite characters as fact and fable. As to their moral effects, it is evident that Joſeph Andrews, Raſſelas, or any other Engliſh work of the ſame claſs, will be quite as uſeful as that of John de Witt, Franc de Borſellen, or Grotius, by this author. We admit, however, that they form an intereſting picture, in which the characters and ſpirit of the originals are often moſt faithfully and vividly pourtrayed, and that they will be very acceptable additions to a gallery of portraits deſigned from the imagination.

Jani Frederici van Beeck Calkoen Oratio de Præſtantia et Utilitate Diſciplinæ Mathematicæ ad omnem ingenuam Inſtitutionem, habita ad Diem XX Juni 1805, *quum in Academia Trajectina Philoſophiæ, Aſtronomiæ et Matheſeos Profeſſionem auſpicabatur.* 4to. Pp. 53. 1806. Utrecht. Imported by De Boffe.

THIS oration maintains, that it is by the ſupport of mathematics that the arts have attained ſuch perfection; that mathematical ſtudies habituate the mind to meditation, and at the ſame time to method in its reſearches; that they form the beſt practical examples of logic, as they depend on analytical and ſynthetical reaſoning; and that they are applicable to every purpoſe of life, as they embrace every object and every body which has any relation to it. The author then ſhews how much aſtronomical diſcoveries, which have been ſo uſeful, are indebted to mathematics, and contends that we might apply them even to things, which at firſt would ſeem to have very little analogy with them. All this is very fair in an orator to expatiate on the merits of his favourite ſcience; but it is altogether abſurd to attribute any thing of *invention* or *diſcovery* to the influence of mathematics; yet it is juſt to ſay, that when diſcoveries are made, they are indiſpenſably neceſſary to the conſolidation of all obſervations and concluſions drawn from the phenomena of nature.

Rœmiſche Studien, &c.

Roman Studies. By Charles Lewis Fernow. Zurich, Geſſner. 12mo. 1806. Imported by Deconchy.

SINCE the letters of Winckelmann and the ſombre diſſertations of

Mengs, the world has been inundated with publications on the arts. Every ambitious painter has no ſooner attained a reſpectable mediocrity in his profeſſion, than he muſt commence philoſopher, analyze the principles of the fine arts, and deliver his flippant and ſuperficial obſervations with all the pompous pedantry and ſtudied obſcurity of the ancient oracles. The folly of ſuch men is truly lamentable, as they waſte more time on theſe crude effuſions of a bewildered imagination, than would have enabled them to have given a practical illuſtration of the excellence of the arts, which would have procured them many more admirers than ever they can expect from their writings. The oblivion indeed into which the opinions both of Winckelmann and Mengs have fallen immediately after the death of their authors, ſhould teach their ſucceſſors ſome more prudence. The letters of the former are never read now, and are only quoted occaſionally by the French, not for their importance, but to gratify their national vengeance againſt this country; and the myſticiſm of the latter, although laid before the world in Italian and Spaniſh, and ſince in German and Engliſh, has never been deemed worth reading, ſtill leſs quoting. If ever the world be favoured with a complete inveſtigation of the principles of the fine arts, and ſee them eſtabliſhed on laws inherent in nature, it is not from half-learned artiſts ſuch a work may be expected. It is reſerved for ſome future Locke to confer ſuch a luſtre on the human intellect. Mr. Fernow, however, having reſided in Rome ſeveral years, has produced a very reſpectable volume, in which he examines with conſiderable ingenuity the relative and abſtract merits of the principal works in the fine arts in that once powerful city. He has alſo given two Eſſays, one "on the enthuſiaſm of the artiſt," the other "on the ideal beauty in the arts." Artiſts in general ſeem to forget that enthuſiaſm and ratiocination can never exiſt together in one mind at the ſame time. The author gives a very long and intereſting account of the celebrated ſculptor Anthony Canova, who was born at Poſſagno in the Venetian ſtates, in 1757, and whoſe name he ranks with thoſe of Phidias and Praxiteles. The praiſe of his buſt of Buonaparte evinces either imperial contempt for truth, or great defect in judgment. A liſt of Canova's works are given, by which it appears that he has executed forty-two ſtatues and groups, ſeven buſts, ſeventeen works in relief, and twelve paintings. Of the figure of Love, the head of which is a portrait of the young Prince Zartoriſky, a copy has come to England, and another to Ireland, and only five of this artiſt's works have reached Paris. Upon the whole, much uſeful information and many intereſting facts may be learned in Mr. Fernow's "Roman Studies."

Grundriſs der Geſchichte, &c.

The Principles of Ancient and Modern Hiſtory. By Dr. Lewis Wachler, Profeſſor of Theology and Hiſtory at Marburg. 8vo. 1806. Marburgh. Imported by Deconchy.

THE fall of Germany has given a ſhock to its literature which will

require a century to recover. Already has venality evinced the decadence and retroceſſion of the human mind in that miſerably enſlaved country. Even the preſent work, which is a reſpectable enough text-book to a courſe of lectures on hiſtory, bears numerous marks of the vaſſalage of mind as well as body in Germany. The profeſſor indicates the beſt methods of ſtudy, the ſources of hiſtory, the ſpirit in which it ſhould be ſtudied, the preliminary knowledge that it ſuppoſes, and the diviſions which ſhould be eſtabliſhed to claſs the facts. The author divides the periods of hiſtory into eleven; the 1ſt of which he dates from the reign of Cyrus (560 A.C.) to Alexander (336 A.C.); the 2d, from Alexander to the birth of Chriſt; the 3d, from the commencement of the Chriſtian era to the fall of the Weſtern Empire in 476; the 4th, from 476 to Charlemagne in 771; the 5th, from 771 to the foundation of the power of the Holy See by Gregory VII, in 1073; the 6th, from 1073 till the diſcovery of America in 1492; the 7th, from 1492 to the Reformation in 1517; the 8th, from 1517 to the preponderance of the Auſtro-Spaniſh power in 1659; the 9th, from 1659 to the preponderance of the French monarchy in 1700; the 10th, from 1770 to 1789, during the balance of Europe; and 11th, from 1789 to 1805, to the extenſion of the French power over the Continent. Many of theſe diviſions are frivolous, and apply only to the hiſtory of Europe. To each period, however, the author has given a brief ſummary of the events on which his diſtinctions are chiefly founded; indicates the authors whom he has conſulted, and gives at the end a very uſeful ſynchronical table of the principal epochs.

Opuſcula Academica ſeorſim olim edita nunc recognita, in unum Volumen collegit Auctor Johannes Schweighœuſer, in Acad. Argent. Prof. Inſtituto Nat. Franc. adſcriptus. 2 vols. 8vo. About 215 pages each. Straſbourg, 1806. Imported by Deconchy.

SINCE the *Amœnitates Academicæ* of Linnæus, ſuch works have been held in more eſtimation in the republic of letters; and what Linnæus did in natural hiſtory, Mr. Heyne and the preſent author have attempted in philology. Mr. Schweighœuſer, a profeſſor in the Univerſity of Straſbourg, which is organiſed on the ſame plan as all the other German Univerſities *were*, is obliged to pronounce a diſcourſe every time that academical degrees are granted, in caſe the candidates are not able to execute this taſk themſelves. It is of theſe diſcourſes or diſſertations of the Preſident that the preſent volumes are compoſed. It appears that Mr. Schweighœuſer was formerly a teacher of logic, metaphyſics, and the hiſtory of philoſophy, before he filled the chair of Greek profeſſor. The diſſertations on theſe ſubjects occupy the firſt volume. The ſecond volume contains four philological diſſertations compoſed ſince the author became profeſſor of Grecian literature. The firſt two diſſertations relate to Appian, and form a kind of *prodromus* to the author's edition of that hiſtorian's works, which he examines with great minuteneſs, and de-

termines that the book on the *Parthic War* is by another hand. The other diſſertations are chiefly devoted to corrections and obſervations on Suidas, made when he was occupied with his excellent editions of Arrian, Appian, Polybius, Athenæus, &c. The merit of ſuch works conſiſts chiefly in the juſtneſs of their remarks, and the conciſeneſs and perſpicuity in which they are announced, as they are adapted only to that claſs of readers the leaſt diſpoſed to bear prattle in others, however addicted they may be to ſuch practices themſelves. In this reſpect, the *Opuſcula Academica* of Mr. Schweighœuſer will occupy a reſpectable rank among ſimilar works.

Diſcours ſur l'Expoſition, &c.

Diſcourſe on the Public Exhibition of Productions of the Arts in the Department of Calvados, in 1806. By Peter Aimé Lair. Caen. 8vo. 1806. Imported by Deconchy.

WE notice this flimſy Diſcourſe only becauſe ſome copies of it have been printed on ſtraw paper, the manufactory of which ſo unfortunately failed in this country, but which is now about to be adopted in France.

Le Nepos Français, &c.

The French Nepos; or Hiſtorical Accounts of the Generals, Mariners, Officers, and Soldiers, who have diſtinguiſhed themſelves in the Revolution War. Seventh Part. By A. Chateauneuf. 12mo. Paris. 1806. Imported by Deconchy.

A PALTRY eulogium on Generals Angereau, Aubert du Bayet, Brune, Lannes, Ligniville, and Hardi; although it is not quite ſo deſpicable as many ſimilar productions. No confidence can be placed in the anecdotes of heroiſm and bravery appended to this volume.

Coup-d'œil Phyſiologique ſur la Folie, &c.

A Phyſiological View of Madneſs, or Analytical Reflections and Inquiries on the diſpoſing Cauſes of this Malady, and on thoſe which give it Exiſtence and ſupport it. To which are added, divers Methods of Treatment, to be uſed according to the Nature of the Caſe. By P. A. Proſt, M.D. Pp. 32. 8vo. Paris. Imported by Deconchy.

THERE are ſeveral ingenious remarks in this pamphlet, which muſt have ſome foundation in fact. Dr. Proſt thinks that madneſs has an intimate connection, or rather is owing to ſome affection of the digeſtive or generative organs, which diſturb the functions of the brain. The appetites of inſane perſons ſeem to ſanction ſuch a conjecture. From this principle, he concludes that the means of cure

ſhould be directed principally to the organs of digeſtion, and makes a number of obſervations, tending to prove the good effects of emetics, cathartics, and emollients, adminiſtered internally, for the cure of this diſeaſe. Dr. Proſt has eſtabliſhed a houſe for inſane perſons at Chaillot, in the vicinity of Paris.

Remarques Morales, Philoſophiques et Grammaticales, &c.

Moral, Philoſophical, and Grammatical Remarks on the Dictionary of the French Academy. Pp. 426. 8vo. Paris, 1807. Imported by Deconchy.

TO all thoſe who have the Dictionary of the French Academy, or who wiſh to have a critical knowledge of ſtyle, eſpecially in what relates to the proper uſe of the paſt participles, their gender and number, &c. this volume will be a deſirable acquiſition. Although the author has diſgraced himſelf by that odious ſpirit of cavilling, which never can exiſt in great minds, yet many of his remarks are ingenious, acute, and founded in truth. He cenſures the academicians for having too often given deſcriptions inſtead of definitions, and definitions frequently of genera inſtead of ſpecies; he is ſtill more ſevere againſt their negligence and often barbarity of ſtyle, and enumerates with conſiderable labour and talent all the words which they have either entirely miſconceived, imperfectly defined, or erroneouſly explained. In ſhort, it is a volume, notwithſtanding its captious ſpirit and petulance, abounding in uſeful obſervations on language and the philoſophical definition of words, and well worthy the peruſal of ſuch perſons as may be conſiderable maſters of the French language. It is not however without ſome groſs errors, which ſeem to be chiefly owing to the writer's vanity, and his love of cenſuring, which leads him ſometimes into frivolous remarks, approaching almoſt to puns.

Terentii Andria, Comœdia, à genere quolibet obſcenitatis expurgata, Scholiis Gallicis illuſtrata, quam ſubſequitur eadem Andria Verſibus Gallicis exarata; Editore J. S. J. F. Boinvilliers, &c. Pp. 224. 12mo. Paris. Imported by Deconchy.

SO the rude knife of the *chaſte* Buonaparte, whoſe leaſt crime is that of *inceſt*, is to be employed in caſtrating the admirable verſes of Terence "of every kind of obſcenity!" Nay more, his *immaculate* Commiſſioners of Public Inſtruction (among whom is an *avowed ſodomite*) have found the *Andria* the only one of Terence's comedies fit to be put into the hands of ſcholars! Even this favoured *Andria*, too, muſt be *expurgated;* but inſtead of the ſalutary doſe of the moral phyſician, we ſee only the marks of the barber's ſciſſors, which, in depriving her of her "golden ringlets," nearly took off her ears! M. Boinvilliers's title-page is enough to make every reader of Terence tremble for the mercileſs fate of poor Andria.

MISCELLANIES.

THE CATHOLIC QUESTION.

LETTERS TO THE REVEREND DOCTOR TROY, TITULAR ARCHBISHOP OF DUBLIN,

By the Rev. Wm. Hales, D.D., late Profeſſor of the Oriental Languages in the Univerſity of Dublin, and Rector of Killeſandra, in Ireland.

LETTER TENTH AND LAST.

[Concluded from page 446.]

II. THE alarming perfidious doctrine, that *no faith is to be kept with heretics*, not in ordinary caſes, indeed, or in the common intercourſe of civil ſociety, but in extraordinary or ſpiritual caſes, either *to the detriment of the Catholic faith*, or *to the prejudice of the Eccleſiaſtical juriſdiction*, was firſt forged or framed by the fathers of the Council of *Conſtance*, aſſembled in the year 1414, oſtenſibly for *the reformation of the Church*.

Of this general council, at which aſſiſted "archbiſhops and biſhops, 346; abbots and doctors, 564; princes, dukes, earls, knights, and ſquires, 16,000; common women, 450; barbers, 600; muſicians, cooks, and jeſters, 600;" according to *Fox*'s humorous catalogue; the chief acts were: 1. The termination of the diſgraceful and miſchievous *Papal ſchiſm*, which had proved the firebrand of Europe upwards of thirty years, by depoſing the three antipopes, *John*, *Benedict*, and *Gregory*, and in their room electing *Martin* V, in 1417.—2. The ſacrilegious mutilation of the ſacrament of the Lord's ſupper, by withholding the cup from the communicants; which drove the *Bohemian* and *Moravian* Huſſites into ſeparation from the communion of the Church of Rome, as an *heretical* and *ſchiſmatical* Church, openly receding from the command of Chriſt, and the uſage of the primitive Church.—3. The immoral and flagitious acts and proceedings of the council, and bigotted ſecular princes, blinded by their wicked caſuiſtry, againſt *Wickliffe*, *Huſs*, *Jerom of Prague*, and their followers in *Bohemia* and *Moravia*. Doctors *Hay*, *Troy*, and his *advocate*, have laboured hard to varniſh the proceedings of this council; to blacken the characters of thoſe reformers; to palliate the emperor *Sigiſmund*'s breach of faith, or public ſafe conduct granted to *Huſs*, for his ſecurity in going to, and *returning* from, *Conſtance*, and ſuffering him to be burnt notwithſtanding; to tax the ſafe conduct itſelf, dated Spires, October 18, 1414, with forgery; and alſo, the particular decree of the council, in its eighteenth ſeſſion, declaring, that "*the ſaid John Huſs, by obſtinately impugning the orthodox faith, had eſtranged himſelf from all ſafe conduct and privilege;* and that *no faith or promiſe to the prejudice of the Catholic faith was to be obſerved of natural, divine, or human right;*" and that "*the ſaid moſt invincible prince (Sigiſmund), reſpecting the late John Huſs, notwithſtanding the forementioned ſafe conduct, had acted according to the preſcription of right, what was lawful, and what became his*

*royal majeſty**." Unfairly endeavouring to draw off the attention of the public from the main queſtion, namely, the general doctrine of *breach of faith*, ſanctioned by the undiſputed acts and decrees of the council, to ſubſidiary and irrelevant conſiderations; in which they have been ſagaciouſly traced and ſkilfully detected by S. N. in his conciſe but able and honeſt *Refutation* of their miſ-ſtatements. Dublin, 1804, p. 30—59.

To the powerful teſtimonies adduced in the two firſt letters of *Crito* (whom the advocate allows "to reaſon well,") in vindication of *Wickliffe* and *Huſs*, the advocate oppoſes all the virulence of defamation: 1. He treats as a "*branded witneſs*" a "*renegade carmelite friar*," that learned and zealous advocate of the reformation, *John Bale*, who, when promoted to the ſee of *Oſſory*, in 1552, obſtinately refuſed to be conſecrated according to any other but the *reformed* ritual: 2. He blackens the doctrine of *Wickliffe* and his followers; among other charges, aſſerting, that "his *aids-de-camp*, Nicholas Hereford, Philip Repingdom, Laurence Redman, being interrogated, whether GOD IS BOUND TO OBEY THE DEVIL? (foully imputed to *Wickliffe*), made anſwer, that although He (GOD) is not bound by *neceſſity*, yet He owes to him (the Devil) the obedience of *love* and puniſhment according to his deſerts!!!"—Vindic. p. 36. A charge in which it requires the utmoſt ingenuity to determine, whether *nonſenſe*, or *blaſphemy*, or *knavery* predominates. 3. In oppoſition to thoſe reſpectable hiſtorians, *Daniel*, *Wharton*, and *L'enfant*, he details, to a wearifome length, the foulеſt calumnies of the Monkiſh writers, *Stowe*, *Walden*, *Harpeſfield*, &c. aſſerting, that *Wickliffe* formed a junction with the *begging friars*, although they were the avowed objects of his averſion; that *John Ball*, the incendiary prieſt and murderer, was a pupil of *Wickliffe*'s; and though *Ball* was hanged, *Wickliffe*, by his own account, eſcaped puniſhment, and "died [quietly] in his pariſh of Lutterworth," without being brought to trial by the *biſhops*, or *parliament*, who were abundantly able and willing to puniſh him. P. 34, 41. 4. He repreſents the pretended inſurrection of Sir *John Old Caſtle*, or Lord *Cobham*, in 1414, as formed and fomented by the *Lollards*, for the extermination of the Engliſh biſhops; and that, for the purpoſe of raiſing the people, they bore in their ſtandards the *croſs of Chriſt*, the *lance*, the *keys*, &c. all emblems or ſymbols of Popery, which he inconſiſtently acknowledges theſe reformers "execrated;" and which therefore proved it a *Popiſh* inſurrection if any. P. 163†.

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* Dictus *Johannes Hus*, fidem orthodoxam pertinaciter impugnans *ſe ab omni conductu et privilegio reddiderit alienum; nec aliqua fides aut promiſſio de jure naturali, divino vel humano, fuerit in præjudicium Catholicæ obſervanda:* Idcirco dicta ſancta ſynodus, præſentium tenore declarat, dictum invectiſſimum principem, circa prædictum quondam *Johannem Hus, non obſtante memorato ſalvo conductu ex juris debito feciſſe quod licuit et quod debuit regiam majeſtatem.*

† The genuine principles of the *Lollards*, or rather *Wickliffites*, have

He is equally induſtrious to calumniate *Huſs*:—"that *Bohemian demagogue*," labouring under "two *deviliſh* vices, *tyrannous hypocriſy*, and *cruel pride*," of all others the moſt oppoſite to his real character; while he admits, that he was *falſely accuſed*, and *ignorantly condemned*, though moſt *legally detained* and *convicted!*" p. 171. And he "abjures, deteſts, and abominates not leſs heartily the death he ſuffered by *ſecular* law, than he faithfully abhors the *crimes* by which he ſolicited his miſery." P. 197.

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been groſsly miſrepreſented by this writer and his *Monkiſh* hiſtorians. The following authentic account of their leading tenets will appear from their petition to parliament, in 1395, for *eccleſiaſtical reform*, taken from *Daniel*:

"While parliament ſate, the followers of *Wickliffe*, then called *Lollards*, being grown numerous among the common people, and having gotten ſome friends in the houſes, by which they were encouraged to attempt a reformation of the diſorders of the *churchmen*, both in *doctrine* and *manners*, preferred ſeveral concluſions to the parliament, in oppoſition to the preſent orders and tenets of the Church, not without ſome aſſurances of ſucceſs. They were twelve in number, and delivered in words to this effect:

1. That *pride*, through the greatneſs of the temporalties, greatly increaſed in the Church, and *Faith*, *Hope*, and *Charity* decayed.

2. That the preſent prieſthood was not of Chriſt's inſtitution.

3. That the celibacy of the prieſts was the cauſe of ſodomy, whoredom, and other foul ſins.

4. That *tranſubſtantiation* engaged Chriſtians in a *brutiſh idolatry*.

5. That exorciſms and conſecrations were not of divine appointment, but magical incantations.

6. That it was very unſeemly for prelates to be juſtices of the peace, and curates civil officers.

7. That prayers for the dead were a bad motive of almſgiving.

8. That pilgrimages to our Lady's image, &c. were idolatrous.

9. That auricular confeſſion makes prieſts arrogant and proud, and is an encouragement of ſin.

10. That *manſlaughter* and *war*, for *temporal gains* or *religion ſake*, are *unlawful*.

11. That women's vows of chaſtity produced much ſin.

12. That multitudes of arts and trades were a means of begetting much pride and vanity among Chriſtians.

"Theſe poſitions," proceeds *Daniel*, "which at the ſame time were fixed upon *St. Paul's* Church doors, found a *very favourable reception* in the houſes [of parliament], and had *ſo great a party for them*, that the prelates were afraid all their gainful doctrines and practices, which were levelled at in them, would not be long tolerated if the *King* did but conſent to *the majority of the members*," &c.

From the tenth article, it appears that the inſurrection imputed to theſe reformers was directly oppoſite to their principles.

He taxes *Crito* with miſtranſlation, p. 186, in rendering *permittatis* "you *ſhall* permit him," (in the clauſe of the ſafe conduct, cited in the ſecond letter,) which he, betraying his own ignorance, would render, "you *may* permit him," conveying only "a recommendation, not an order,"—for ſurely "taking in the preamble," which he in fact "cuts off,"—*recommendamus—deſiderantes*—[*ut*] *ipſum—permittatis*—ought to be rendered, "we recommend—deſiring—that you *ſhould* permit him;" which is plainly mandatory, and equivalent to "we deſire that you *ſhall* permit him." So unacquainted is this miſerable critic and grammarian with the idiom of the Engliſh language.

It matters little, whether the diſputed ſafe conduct given at *Spires* be genuine or not; for that *ſome* ſafe conduct, "taking *Huſs into the Emperor's protection and ſafeguard, and that of the empire*," was actually granted, is undeniable. *Huſs* publicly taxed the Emperor with breach of faith before the council; and declares in his letters, that *Sigiſmund* promiſed him by *Henry Leſſl*, and *others*, that "*he would order him a ſufficient hearing, and that if he would not ſubmit himſelf to the judgment of the council, he would ſend him ſafe back again;*" to be tried by the King of *Bohemia* and his clergy. And when the council, in its fifteenth ſeſſion, ſentenced *Huſs* to be handed over to the ſecular power, and burnt as an *obſtinate heretic*, (which was executed July 6, 1415,) he ſolemnly *appealed from their judgment to our Lord Jeſus Chriſt, as the ſupreme judge.*

Waving the foregoing diſputed particular decree of the eighteenth ſeſſion, exculpating the Emperor for his breach of faith towards *Huſs*; a general decree was paſſed by the council, in the nineteenth ſeſſion, Sept. 23, 1415, purporting, that *notwithſtanding a ſafe conduct given to heretics, by Emperors or Kings, Heretics might be accuſed and condemned of heretical pravity.*" See *Richerius, Hiſt. Gen. Concil.* Lib. II, cap. 3, p. 89—95.

The decree itſelf at length is as follows*:

"The preſent holy ſynod declares, in conſequence of *any ſafe conduct whatſoever*, granted by an Emperor, Kings, or other ſecular

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* *Quod non obſtantibus ſalvis conductibus imperatorum Regum, &c. poſſit per judicem competentem de hæretica pravitate enquiri.*

Præſens ſanctu ſynodus, *ex quovis ſalvo conductu* per imperatorum, reges et alios ſeculi principes *hæreticis* vel *de hæreſi diffamatis*, putantes eoſdem ſic a ſuis erroribus revocare, *quocunque vinculo ſe aſtrinxerint*, conceſſo; *nullum fidei Catholicæ*, vel *juriſdictione Eccleſiaſticæ præjudicium generari* vel *impedimentum præſtari poſſe ſeu debere* declarat, quo minus *ſalvo dicto conductu non obſtante*, liceat judici competenti Eccleſiaſtico de ejuſmodi perſonarum erroribus inquirere, et alias contra eas debito procedire, eoſdemque punire, quantum juſtitia ſuadebit, ſi ſuos pertinaciter recuſaverint revocare errores, *etiamſi de ſalvo conductu confiſi ad locum venerint judicii, alias non venturi.* *L'Enfant*, Hiſtoire du Concile de *Conſtance*, (ex *von der Hardt*) tom. II, p. 452, edit. ii, 1728.

Princes to *heretics*, or to perſons *defamed of hereſy*, thinking thereby to reclaim the ſame from their errors, by *whatſoever tie they might have bound themſelves;* that *no prejudice can or ought to ariſe from thence to the Catholic faith, nor any impediment be given to the eccleſiaſtical juriſdiction*, ſo as that it might not be lawful for a competent eccleſiaſtical judge, *notwithſtanding the ſaid ſafe conduct*, to enquire into the errors of ſuch perſons, and otherwiſe to proceed duly againſt them, and to puniſh them as far as juſtice ſhall adviſe, ſhould they obſtinately refuſe to retract their errors; *although they might have come to the place of trial, confiding in the ſafe conduct, and would not have come otherwiſe.*"

This moſt authentic and undiſputed decree, which is found (according to S N. p. 40), in the firſt authentic edition of the acts of the Council of Conſtance, printed at *Haguenau*, in 1500, from the attefted copy of the fathers of *Baſil* (or *Baſle*), to which the higheſt authority is attached, in the *Vindication*, p. 155, decides the queſtion. that *ſome* ſafe conduct was actually given and violated; while it avowedly maintains the general right of violation of *any ſafe conduct whatſoever*, in a ſimilar caſe.

Can we wonder, then, that after the tragical fate of *Huſs*, after ſuch a public vindication of perfidy, in all caſes of hereſy, that the *Bohemians* took up arms againſt the faithleſs bigot *Sigiſmund*, when he claimed the crown of *Bohemia*, on his brother's death; or that they retaliated ſuch atrocious cruelties againſt his partizans? Eſpecially after the ſanguinary decree againſt themſelves*, contained in one of "*twenty four articles preſcribed by the Fathers of the Council of Conſtance, for bringing back the Bohemians from the Huſſite hereſy.*"

Art. xxiii. "That all and ſingular, ſpiritual and ſecular perſons, who preach, teach, or defend the errors or hereſies of *John Huſs* and *John Wickliffe*, condemned in this ſacred Council of *Conſtance*, and pronounce and hold holy the perſons of *John Huſs* and *Jerom* [of *Prague*,] and ſhall be convicted of the ſame, ſhould be puniſhed as *relapſed heretics*, even to *burning*."

How was it poſſible in the face of this article for Doctor *Troy* poſitively to affirm, that "*it was not true*" that the Council of *Conſtance* appointed the puniſhment of *burning* againſt the condemned *Huſſites* and *Wickliffites*? Or how could his apologiſt, admitting it to be true, conſtrue theſe "*articles preſcribed*" into "a ſchedule of *propoſals*," and render *ut puniantur* into a ſimple permiſſion, "that they *may* be puniſhed," or may not; and not into an order, "that

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* *Viginti quatuor articuli a patribus Concilii Conſtantienſis præſcripti, ad reducendos ab Huſſitica hæreſi Bohemas.*

Art. xxiii. Ut omnes et ſinguli ſpiritualis et ſæculares qui errores vel hæreſes *Johannis Huſs*, et *Johannis Wickliff* in ſacro hoc concilio Conſtantienſi condemnos, prædicant, dogmatizant vel defendunt, et perſonas *Johannis Huſs* et *Jeronymi* catholicas et ſanctas pronunciant et tenent, et de hoc convicti fuerint, tanquam *hæretici relapſi* puniantur *ad ignem.*—*Hardouin.* Edit. *Labbei Concilia*, p. 898.

they *ſhould* be puniſhed," or "*to* puniſh them;"—in defiance of Latin grammar, Engliſh idiom, and common ſenſe?

Quo teneam vultus mutantem Protea nodo?

That nothing might be wanting to eſtabliſh the authority of the general decree of the council, *Præſens ſancta ſynodus*, &c. it is recited in a bull iſſued by Pope *Martin* V, the creature of the council for confirming its decrees*.

"The council condemned *John Huſs* of the crime of *hereſy*; and declared, that *notwithſtanding any ſafe conduct, granted by any ſecular prince, no prejudice ſhould ariſe from thence to the Catholic faith, nor to the eccleſiaſtical juriſdiction.*"

S. N. has ably and fully vindicated the authenticity of the particular decree of the eighteenth ſeſſion, exculpating *Sigiſmund*, and transferring his guilt to the council, from the idle charge of *forgery*, brought againſt it by the advocate. See his *Refutation*, p. 38—42.

I ſhall offer an additional argument in its defence; the teſtimony of *Cochlæus*, a canon of *Prague*, in his Hiſtory of the *Huſſites*, who thus exculpates the Emperor in the very words of that decree†.

"But granting that the King had promiſed him (*Huſs*) a ſafe conduct throughout, *even to returning*, the King was not greater than God, than the faith, than juſtice, nor than the council; *he did therefore as much as became him, or was lawful.*"

The ſevereſt charge I have ſeen any where urged againſt that weak *bigot Sigiſmund*, blinded by the wicked caſuiſtry of the Doctors of the Council, which they ſet up as an idol, above all law human and divine, is furniſhed, ſtrange to relate, by his advocate himſelf! who tells us gravely, that the caſe of *Huſs* was not the only inſtance of *Sigiſmund*'s perfidy; that there was another, in which it was aggravated by ingratitude. For, that *Sigiſmund* was indebted to Pope *John* XXIII for his election to the imperial throne, when his brother *Wenceſlaus*, a worthleſs and diſhoneſt prince, (who baſely gave up *Huſs* to his fate,) was depoſed in 1409; but notwithſtanding that *John* had ſummoned the Council of *Conſtance* by the Emperor's deſire, he ungratefully ſided with the council againſt his benefactor; he forced Prince *Frederick* of Auſtria to ſurrender *John in derogation of his promiſe* of protection; and even ſubmitted to the deciſion of the council, whether he ſhould receive *John* at his hands under the *condition of ſparing his life!*—Vindic. p. 163—166.

—Quid facies odio, ſic ubi amore noces?

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* Synodus *Johannem Hus* de crimine *hæreſis* condemnavit; et nihilominus quod *ex quovis ſalvo conductu per quem cunque ſæcularem principem conceſſo, nullum fidei Catholicæ vel juriſdictioni eccleſiaſticæ præjudicium generaretur* declaravit. *Hardouin.* Concilia, tom. viii, p. 922.

† Sed eſto quod promiſerit Rex, *etiam ad redeundum* ſalvum per omnia conductum; non erat Rex major Deo, nec fide, nec juſtitia, nec concilio. *Fecit* ergo, *quantum decuit, aut licuit.* *Cochlæus*, Hiſtoria Huſſitica, p. 80.

Could the moſt ſtrenuous apologiſt for the *Huſſites* bring forward a more ſufficient reaſon why *they refuſed that a king ſhould reign over them*, ſtigmatized by ſuch complicated treachery and foul ingratitude?—Such are "his *ornaments of hiſtory!!*"

III. The perſecuting and perfidious doctrine of the General Council of *Sienna*, held ſoon after, in 1423, even tranſcends that of the Council of *Conſtance*; it is ſtated in the following *decree for approving and continuing in future the proceſſes againſt the Huſſite heretics**.

"The ſacroſanct general ſynod of *Sienna*—repreſenting the Univerſal Church—and intending its *reformation*, namely, the *condemnation of the hereſies* of the *Wickliffites* and *Huſſites*, and the *extirpation of their followers*—decrees—that all who defend or harbour the ſame, and alſo ſupply them with proviſions, &c. arms, military inſtruments, or any other things, or hold any intercourſe or commerce with them in public or private—ſhall be liable to the pains and penalties promulged againſt *heretics*, and ſubject to the juriſdiction of any of the judges whatſoever, appointed for *the extirpation of heretical pravity, notwithſtanding any privileges, exemptions, immunities, ſafe conducts whatſoever*, either granted or to be granted by any perſons whatſoever, eccleſiaſtical or ſecular, even though they be inveſted with *pontifical*, imperial, regal, ducal, or any other dignity eccleſiaſtical or ſecular whatſoever.

"Moreover, the council *exhorts, invites*, and *by the bowels of God's mercy admoniſhes all Princes and Lords of the Chriſtian religion*, both eccleſiaſtical and ſecular, to be vigilant and attentive *to the extirpation of an error precondemned by the Church*, with all ſpeed, *if they wiſhed to avoid divine vengeance*, and *juridical puniſhment*."

When the Duke of *Lithuania*, notwithſtanding, tempted by the

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* *Decretum de approbatione proceſſuum, et continuatione in futurum, contra Huſſitas hæreticos.*

Sacroſancta ſynodus *Senenſis* generalis—univerſalem eccleſiam repræſentans—ipſiuſque reformationem intendens—*damnationem hæreſium Wicleficiſtarum* et *Huſſitarum, ſuorumque ſequacium extirpationem*, —Decernit—omnes, eoſdem defendantes vel receptantes, necnon victualia—inſtrumenta bellica, ſeu res alias quaſcunque eis adducentis, ſive alia quævis negotia vel commercia publice vel occulte facientes—pœnis et damnationibus contra *hæreticos* promulgatis obnoxios fore, ac ſubditos juriſdictioni quorum cunque judicum [in] *extirpationem hæretica pravitatis; privilegiis exemptionibus immunitatibus, ſalvis conductibus*, a quibuſcunque perſonis eccleſiaſticis vel ſæcularibus, etiamſi *pontificiali* imperiali, regali et ducali, aut alia qua cunque eccleſiaſtica vel ſeculari preſulgeant dignitate conceſſis vel concedendis, *non obſtantibus quibuſcunque.*

Inſuper, *omnes Chriſtianæ religionis principes ac dominos* tam eccleſiaſticos quam ſeculares, *hortatur, invitat et monet, per viſcera miſericordiæ Dei, ad extirpationem tanti per eccleſiam prædamnati erroris*, omni celeritate, *ſi divinam ultionem* et *pœnas juris evitare voluerint*, evigilent et intendant.—*Richerius*, Lib. iii, cap. 1, p. 5.

offer of the crown of *Bohemia*, from the ſenate of *Prague*, in 1422, took them under his protection, and agreed to ſend troops to ſupport his title againſt *Sigiſmund*; Pope *Martin* V, who ratified the decrees of this council alſo, ſent him the following letter, dated May 21, 1423.

"*Martin, Biſhop, Servant of the Servants of God*, to *Alexander*, Duke of *Lithuania**.

"A report has for ſome while prevailed of your cheriſhing the Bohemian *heretics* with hope that you will openly aſſiſt them with ſuccours; *a crime*, indeed, which with reſpect to *you*, a moſt diſcreet Prince and an approved *Catholic*, ſeemed ſcarcely credible.

"Out of our paternal affection we adviſe, admoniſh, exhort, and even command you, by virtue of the name of CHRIST, which is a name above every name, not to do ſo: if you do, know that you do an injury to ALMIGHTY GOD, to Us, and to THE CHURCH, which God will not forſake, and to the CHRISTIAN name; an injury which God himſelf will not bear, but will convert to *the deſtruction of your own head*, and certainly to the *damnation of your ſoul*. And as to us, we who are conſtituted his *vicar* upon earth, at the ſummit of Apoſtleſhip, for the preſervation of the truth and of the Chriſtian faith, although ſorrowfully, and is it were againſt our own life, will yet of neceſſity *proceed* againſt *you* and againſt *any defenders whatever of heretics*, by the Lord's authority, becauſe we are ſo

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* Jam pridem fama vulgaverat te Bohemos *hæreticos* ſpe fovere apertis auxiliis juvaturum. Quod *ſcelus* de *te* viro prudentiſſimo et probato jam principe *Catholico*, difficile creditu videbatur.—Quod ne facias, tibi paterna dilectione conſulimus, te monemus, hortamur, tibique etiam præcipimus, in virtute nominis Jeſu Chriſti, quod eſt nomen ſupra omne nomen. Et ſi feceris, ſcito, te DEO omnipotenti, NOBIS et ECCLESIA (quam Deus non deſeret) et CHRISTIANO NOMINI injuriam facere: Quam nec Deus ipſe feret, ſed vertet *in periculum capitis tui*, et certe *in animæ tuæ damnationem*. Nos vero, (qui *vicarius* ejus ſumus in terris conſtituti, in apice apoſtolatus, ad conſervationem veritatis et fidei Chriſtianæ) dolenter, et tanquam vitam noſtram, ſed neceſſario, contra *Te*, et *quoſcunque defenſores hæreticorum*, autore Domino, *procedemus*; quia ſic tenemur ex injuncto nobis officio.

Quod ſi *Tu*, aliquo modo inductus, defenſionem eorum ſuſcipere *promiſiſti*, ſcito *te dare fidem hæreticis*, violatoribus fidei ſanctæ *non potuiſſe*, et *peccare mortaliter ſi ſervabis*; quia *fideli ad infidelem, non poteſt eſſe ulla communio*.

Cæterum poſtremæ literarum tuarum particulæ, per quam requiris ut *proceſſus contra hæreticos* editos, tollamus vel ſuſpendamus ad tempus; reſpondemus, hoc nullo modo fieri poſſe de *manifeſtis hæreticis* in ſacro *Conſtantienſi* concilio condemnatis; præſertim, cum ſentiamus *communi conſenſu principum Alemaniæ, exercitum præparari ad confuſionem eorum*.

bound in conſequence of the office impoſed on us. But if, any how induced, *you* have *promiſed* to undertake their defence, know, that *you could not give faith to heretics*, violators of the holy faith, and that *you ſin mortally if you keep it*, becauſe *the faithful can have no communion with an infidel.*

"As to the poſtſcript of your letter, in which you require that we ſhall annul, or for a time ſuſpend, the *proceſſes* iſſued againſt theſe *heretics*, we anſwer, that this can by no means be done in the caſe of *manifeſt heretics*, condemned in the holy Council of *Conſtance*, eſpecially when we underſtand that by *common conſent of the Princes of Germany an army is preparing for their deſtruction.*"

This letter of Pope *Martin's* is highly valuable and important in many reſpects.—1. It eſtabliſhes in expreſs terms the doctrine ſo juſtly *imputed* by our legiſlature, that *faith is not to be kept with heretics*, in the caſes ſpecified; aſſigning the foundation of the doctrine, *becauſe it can neither be given nor kept without mortal ſin*, without incurring the pain of damnation:—2. It furniſhes an additional voucher to the authenticity of the private decree of the eighteenth ſeſſion of *Conſtance*, whoſe words it echoes in ſtating the doctrine:—3. It decides that *heretic* and *infidel* are ſynonymous terms, as in the Romiſh creeds and catechiſms, both being equally oppoſed to *Chriſtian* and *faithful*:—4. It completely exculpates the Bohemian *Huſſites* from the charges of *ſedition* and *rebellion*, ſo irrelevantly and iniquitouſly urged againſt them; the only crime objected to them by the Pope being that of "*manifeſt heretics*, condemned by the Council of *Conſtance*" as ſuch: and, 5, It ſerves to extenuate the cruelties and atrocities perpetrated by *Zirca's* followers, (upon the Romiſh eccleſiaſtics eſpecially,) by way of retaliation, not only for the *proceſſes* for hereſy, but alſo for the *cruſades* for their extirpation, ſtirred up againſt them by the reſtleſs and implacable vengeance of the See of *Rome*.

Notwithſtanding the deſertion of the Duke of *Lithuania*, notwithſtanding the mighty forces and unceaſing efforts of *Sigiſmund*, and the confederate powers of *Germany*, to deſtroy them, notwithſtanding the fatal diſſentions among themſelves, between the *Taborites* and the *Calixtians*, which finally ruined their cauſe, the *Taborites*, under their invincible general, *Ziſca*, and his ſucceſſor, *Procop*, repelled all the efforts of their combined enemies, foreign and domeſtic, from the death of *Winceſlaus*, in 1419, for twelve years; by a ſucceſſion of the moſt brilliant victories and aſtoniſhing ſucceſſes, which extorted that remarkable confeſſion of the *Gallican* Council, recorded in the acts of the Council of *Baſil*: *Ctadem quam Catholici a Bohemis acceperunt, demonſtrare, Deum ſuo inſcrutabili judicio oſtendere, monſtruoſos mores in clero et populo emendandos eſſe*, &c.—"That the ſlaughter which the *Bohemians* made of the *Catholics* demonſtrated that God, by his unſearchable judgment, ſhewed that *the monſtrous manners both of the clergy and the people required correction.*"

On the acceſſion of the next Pope, *Eugenius* IV, in 1431, by the advice of Cardinal *Julian St. Angelo*, in his excellent letter to that pontiff—*ut, poſtquam armis totics fruſtra certatum ſit, alia via tentetur,*

—" that ſince the conteſt by arms had ſo often failed, another way ſhould be attempted," the Catholic party thought fit to temporize, and invited their leaders to attend the Council of *Baſil*, for the adjuſtment of their grievances, which offer was accepted by *Procop*, and another chieftain, *Coſca*, to whom the humbled Fathers of the Council paid the honours uſually offered to crowned heads: after ſome fruitleſs conferences they returned ſafe to Bohemia.

Two years after, four commiſſioners were ſent by the Bohemians to the council, with articles of accommodation, in 1433, of which the firſt and principal was the free and unreſtrained adminiſtration of the euchariſt under both ſpecies of bread and wine, throughout the kingdom of *Bohemia*, and Marquiſate of *Moravia;* the ſecond, for reforming the clergy, by ſubjecting them for puniſhment of *mortal ſins*, and eſpecially *public offences*, to the civil juriſdiction; the third, for preaching the word of God truly and faithfully by proper prieſts and levites of the Lord; and the fourth, for aboliſhing the *allodial* property of the clergy, and granting them only the *uſufructuary* poſſeſſion of lands, thereby to remove an aſylum for wicked clergy.

But theſe propoſals (which are ſo highly reprobated in the Vindication, the firſt, as being contrary to " *eccleſiaſtical poſitive law*," the reſt, as " *levelling* and *anabaptiſt*," p. 172) were rejected, through the noxious influence of the See of Rome, whoſe conduct is thus candidly cenſured by that intelligent hiſtorian *Richerius:*

" Had this controverſy happened before the time of *Gregory* VII, it would, I am perſuaded, have found an eaſy termination, and concord have been reſtored, *according to the diſcipline and uſage of the primitive church:* But the See of *Rome* hath an innate propenſity to prefer its *temporal privileges*, and *aboliſh monarchy*, before the patrimony of Chriſt, and the ſalvation of ſouls: And this was the principal cauſe that *ſo many hereſies* exiſted, continued, and daily gained great increaſe." See his *Hiſt. Concil.* b. III, chap. 3, p. 31—71.

IV. The tenet, that *faith is not to be kept with heretics* in the foregoing caſes, is finally ſanctioned by the Council of *Trent.*

This laſt and moſt degenerate of the twenty general councils, began in 1545, and, after twenty-five ſeſſions, ended in 1563. It was compoſed of 187 *Italian* Biſhops, and only 80 Biſhops from all the other nations of Europe; of courſe, by means of the former, was under the influence and controul of the See of *Rome.* By a refined and maſterſtroke of policy, *Pius* IV, under the ſpecious pretence of preventing confuſion and diſturbance, procured an order of council, that *only the legates of the Apoſtolic See ſhould be empowered to propoſe and preſcribe ſubjects for their acts*, contrary to the uſage of all former general councils. This order (which he procured in the ſeventeenth ſeſſion, 1559, the firſt in which he preſided) effectually gave him the dominion of the council, and barred every avenue to the reform of the errors and corruptions of the Church and See of Rome, ſo long wiſhed for and wanted, by all the powers of Europe, Catholic as well as Proteſtant.

In the year 1551, the *French* and *German* Proteſtant divines were

invited to attend the council, and a ſafe conduct was offered to them for their ſecurity. But they unanimouſly rejected the one offered to them as *captious;* becauſe, ſays Father *Paul* (the candid and celebrated hiſtorian of the Council of *Trent,*) it contained this reſervation, *quantum ad ipſam ſynodum ſpectat*, "ſo far as relates to the ſynod itſelf;" without promiſing any ſecurity in the name of the Pope and Cardinals, as the Council of *Baſil* had done to the *Bohemians:* and becauſe the *affected* diligence of the council in expreſſing and repeating this clauſe, both in the *decree* and *ſafe conduct*, bore marks of a ſettled contrivance to enable them *to violate the faith given*, and to ſcreen their own fault *under another's name:* and they doubted not, but that the aim and intent of the council was, to leave a door open for the *Pope*, through which, ſtill preſerving his own and the council's dignity, he might compaſs what might tend to their mutual advantage.

Dupin alſo relates that *Catherine de Medicis* declared to Cardinal *Ferrara*, the Pope's legate in France, that before they would attend the council the *French Proteſtant* divines demanded the repeal of a decree of the Council of *Conſtance*, intimating that *the eccleſiaſtical judges might proceed againſt heretics, who may have come under the ſafe conduct of ſecular princes.* And to the ſame effect, the Elector of *Saxony* declared in the ſame council, that the *Lutheran* divines had not yet come to the council, by reaſon of a declaration of the Council of *Conſtance*, purporting that "*Faith was not to be kept with heretics*, or *perſons ſuſpected of hereſy, notwithſtanding they might be provided with ſafe conducts from Emperors and Kings.*" Both theſe obnoxious clauſes are found in the foregoing general decree of the Council of *Conſtance*, of the nineteenth ſeſſion, A. D. 1415, and confirmed by the Council of *Siena*, A. D. 1423. And that the Council of *Trent* acknowledged the juſtice of the imputation, plainly appears from their offer to *ſuſpend* the execution of theſe decrees, on the preſent occaſion, in favour of the Proteſtant divines*.

"Moreover, *all fraud and deceit apart*, the holy council in true and good faith promiſes, that it will not go to ſeek any occaſion, openly or ſecretly, and that it will in no wiſe uſe, or permit any one to uſe, againſt any part of this *public faith* and fulleſt ſecurity, any authority, power, right, ſtatute, or privilege, either of laws or canons, or of *any councils whatſoever*, eſpecially thoſe of *Conſtance* and *Siena*, in whatever form of words expreſſed; from which in *this particular*, and for *this time it derogates.*"

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* Inſuper, *omni fraude et dolo excluſis*, vera et bona fide promittit, ipſam ſynodum nullam vel manifeſte vel occulte occaſionem quærere ituram; aut aliqua auctoritate, potentia, jure vel ſtatuto privilegio legum vel canonum, aut *quorum cunque conciliorum*, præſertim *Conſtantienſis* et *Senenſis*, qua cunque forma verborum expreſſa, in aliquod *hujus fidei publicæ* et pleniſſimæ aſſecurationis præjudicium quovis modo uſuram, aut quenquam uti permiſſuram; *quibus, in hac parte pro hac vice derogatur.*

This decides the queſtion, by the final and deciſive authority of the Council of *Trent*, upon the univerſally acknowledged maxim, *exceptio firmat regulam*, "the ſuſpenſion of a law in a *particular caſe*, for *one time*, confirms it in *every other* for *all other times*." And in this ſenſe, the *Lutheran* divines underſtood it, when the fathers of the council refuſed to grant any further conceſſions; and accordingly they did not attend.

What ſhall we ſay now to the attempts of Doctor *Troy* and his advocate to palliate the proceedings of the council, or to deny the doctrine? The former would fain perſuade us, that "the derogation was *ad omnem cautelam*, 'for moſt ample ſecurity:'"—that "the ſtyle is legal, and the particular derogation only the ſpecification of the act:"—that the words "*for this time*" were added to prove the *ſincerity* of the offer; for by a legal rule an exception is allowed, without debating on the law, which at that time was *diſputed* between the parties.—The diſpute, indeed, was, not for the "*ſpecification*," but the *repeal* of the obnoxious acts:

Ubi *tu verberas*, *ego vapulo* tantum.

—And his advocate, by the moſt unbluſhing effrontery and ſuppreſſion of evidence, aſcribes the obnoxious clauſes to the particular decree of the eighteenth ſeſſion, exculpatory of *Sigiſmund*, in which they are not to be found; without taking the ſlighteſt notice of the general decree of the nineteenth ſeſſion, to which they really belong, and which he could not poſſibly have overlooked in the *Haguenau* edition of 1500. The two decrees occur alſo in the very ſame page of *L'Enfant*, that moſt candid and ingenious writer, whoſe work he ſo often reviles, and with which, of courſe, he is not unacquainted.

But of all the deliberate untruths or falſifications of evidence I ever met, even in the chronicles and legends of Popery, the moſt ſurpriſing and extraordinary is that retailed by Doctor *Troy* of his benefactor, "the *godlike* predeceſſor" (as we are told by his apologiſt) of his preſent Holineſs Pope *Pius* VII.

After reſcinding, as we have ſeen, the obnoxious clauſe of the conſecration oath in favour of the *Iriſh* as well as the *Ruſſian* prelates, *grandis et verboſa epiſtola a capræis venit*,—a long-winded, official, explanatory letter, came, "by the authority and command of his Holineſs," to the Titular Metropolitans of Ireland, dated a fortnight after, June 23, 1791, and inſerted by Doctor Troy, in the *Paſtoral Inſtruction* of 1793, p. 42, both in Latin and Engliſh, of which the following is an extract, p. 46.

"In this controverſy, a moſt accurate diſcrimination ſhould be made between the *genuine* rights of the Apoſtolical See, and thoſe that are *imputed* to it by innovators of this age, for the purpoſe of calumniating: *The See of Rome never taught that faith is not to be kept with the heterodox. (Numquam ſedes Romana docuit, heterodoxis fidem non eſſe ſervandam*, &c.)

1. The letter of Pope *Martin* V, we have already ſeen, explicitly ſtating the doctrine, in 1423: 2. An earlier decretal of Pope *Gregory* XI, elected 1370, abſolves ſubjects from *oaths of fidelity*, *ho-*

mage, and allegiance to any perſons whatſoever *fallen manifeſtly* into *hereſy;* as cited by S. N. in his firſt Enquiry, p. 12. 3. Pope *Pius* V's celebrated bull, dated Feb. 24, 1569, "*againſt Elizabeth, the pretended Queen of England, and the heretics adhering to her;* by which *all her ſubjects are declared abſolved from their oath of fidelity, and from any other duty;* and *they who may obey her thereafter are involved in an anethema,*" from which the committee of the Engliſh *proteſting* Catholics "date the *national odium* under which they have ſince laboured." See Original Papers, p. 12. 4. Pope *Gregory* XIII, in a ſimilar bull, May 13, 1580, incites the *Iriſh* to join in the rebellion of the *Fitzgeralds* of Deſmond, and to fight againſt Queen *Elizabeth*, on the ſame terms of plenary pardon and remiſſion of ſins granted to thoſe engaged in a holy war againſt the *Turk* or other *infidel* poſſeſſors of the Holy Land. 5. Pope *Clement* VIII, in 1600, excited the *Iriſh* in general to join unanimouſly in *Tir Owen's* rebellion againſt "*the ſame heretical Queen,*" and in 1601, ſent a brief to *Tir Owen* himſelf for his encouragement. 6. Pope *Paul* V, in 1606 and 1607, iſſued two briefs, directed to the *Engliſh* Catholics, againſt the oath of allegiance made by parliament ſhortly before in the reign of *James* I.

7. Pope *Urban* VIII, firſt brief to the *Engliſh* Catholics in 1626, exhorting them *to loſe their lives rather than be drawn to take that noxious and unlawful oath of Engliſh allegiance*, the object of which was not only *that faith ſhould be kept with the King*, but alſo *that the ſacred ſceptre of the Univerſal Church ſhould be wreſted from the Vicars of Almighty God,*" &c. The other, to the *Iriſh* Catholics, in 1643, granting *plenary indulgence* to all who had joined in the rebellion there, in 1641.

8. Pope *Clement* XI ſtates the doctrine moſt fully and extenſively, in his celebrated letter to the Emperor *Charles* VI, dated June 4, 1712, reprobating in the ſtrongeſt poſſible terms the covenants made at the treaties of *Altranſtadt* and *Utrecht*, for granting religious toleration to the Proteſtants of *Sileſia:* "annulling the treaties and covenants *as entirely vain, and in their nature void, and of no ſtrength or moment,*" for that they were throughout, and in every part, *ipſo jure, null, void, invalid, unjuſt, reprobate, idle, abſolutely and entirely devoid of power and efficacy, from the beginning, at preſent, and in perpetuity;* and that *no one was held to the obſervance of them, or any part of them, although they had been repeatedly ratified and confirmed by oath;* nay, *that they could not, nor ought not, at any time, by any means, be obſerved by any one;* and that they ought perpetually to be held *as if they never had originated nor been made, as if not exiſting and not made.*" See a copious extract*.

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* Quamvis itidem, ambigere nequaquam poſſumus, quin majeſtas tua, pro eximia pietati ac ſtudio quo intenſa eſt cauſæ Dei veræque religionis, probe intelligat et agnoſcat, *ejuſmodi pactiones prorſus inanes* et *ſuapte natura irritas ac nullius roboris vel momenti extitiſſe et exiſtere;*—et propterea, optimi etiam perſpiciat, *nullum prorſus ea-*

9. The ſame doctrine was taught in 1768, (the very year before the acceſſion of Pope *Pius* VI,) in an official letter from Pope *Benedict* XIV's nuncio *Ghilini* to the Titular Metropolitans of Ireland, reprobating the oath of allegiance, under conſideration at that time, and ſoon after rejected; probably in conſequence of this "precious letter," recorded by the admiring Doctor *Burke*, in his *Hibernia Dominicana*, Supplem. p. 925*.

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rum habendam eſſe rationem, nec illas a quocunque alligari aut obſervari ullo modo poſſe nec debere.

Nihilominus, tum ut quæ ſemper fuerit, et adhuc ſit noſtra ea de re ſententia, Majeſtati tuæ clarius et apertius innoteſcat; tum etiam, ut *Apoſtolico noſtro judicio* innixa, ſolidius et alacrius *prædictas conventiones prorſus contemnere*, ac ita illas habere poſſit, *tanquam ſi nunquam factæ fuiſſent:* Majeſtati tuæ, per præſentes denunciamus, ac inſimul, tradita nobis ab OMNIPOTENTI DEO auctoritate, declaramus, prænarratas dicti *tractatus Altranſtadenſis pactiones*, cæteraque in eo contenta, quæ *Catholicæ fidei*, divino cultui, animarum ſaluti, *eccleſiæque auctoritati, juriſdictioni, libertati ac juribus quibuſcunque* quomodolibet officiunt, ſive *præjudicium* etiam minimum afferunt, aut inferre ſeu intuliſſe, vel alias nocere ſeu nocuiſſe quoquo modo dici cenſeri, prætendi vel intelligi poſſent, cum omnibus et ſingulis inde ſecutis et quandocunque ſecuturis; *ipſo jure nulla, irrita, invalida, injuſta, reprobata, inania, viribuſque et effectu penitus et omnino vacua, ab ipſo initio fuiſſe, et eſſe, ac perpetuo fore; neminemque* ad illorum, ſeu cujus libet illorum, *etiamſi pluries ratificata ac juramente vallata ſint, obſervantiam teneri*, imo nec illa ullatenus a *quoquam obſervari potuiſſe ac debuiſſe*, aut *poſſe et debere;* neque ex illis cuiquam aliquod jus vel actionem vel titulum etiam coloratum, vel poſſidendi ac præſcribendi cauſam, vel acquiſitam fuiſſe, nec eſſe, minuſque ullo tempore acquiri et competere poſſe; neque illa ullum ſtatum facere vel feciſſe, ſed *perinde ac ſi nunquam emaneſcent, nec facta fuiſſent, pro non extantibus, et non factis, perpetuo haberi debere.*

Et nihilominus, ad uberiorem cautelam, et quatenus opus ſit, *pactiones prædictas, aliaque præmiſſa* (ut præfertur) *præjudicialia* harum ſine, *improbamus, reſcindimus, caſſamus, irritamus et annullamus, viribuſque et effectu penitus et omnino vacuamus.*

See the Letter at length, in the authentic edition, CLEMENTII XI, *Epiſtolæ et Brevia*, Rom. vol. II, p. 179; or in Archdeacon *Blackburne*, Popiſh Controverſy, Append. II, p. 149, who gives a curious account of the treaties and occaſion of the letter.

* Pluribus rationibus vituperabile eſt et indignum præſulibus *Catholicis*, novum *juramentum;* ſed et prorſus *intolerabile*, ſi ſpectetur illa *proteſtatio*, quam habet adnexam, videlicet:—' *Abominationis*, ac *deteſtationis ex corde* ejus *doctrinæ* quæ veluti *abominanda* ac *perniciosa* declaratur.'

Notum eſſe debet eruditioni ſuæ, *doctrinam* hanc, quæ *deteſtabilis* aſſeritur in hoc juramento, *cum defendi et propugnari a pleriſque nati-*

That oath, which in ſome reſpects was better guarded than the preſent, preſcribed by the act of 1774, contained, among others, the following clauſe:

"I do ſwear that I do abhor, *deteſt*, and abjure, from the bottom of my heart, that pernicious and abominable doctrine that *no faith* or promiſe *is to be kept with heretics*, or princes excommunicated," &c.

In alluſion to this, the *Nuncio* remarks:—"It ought to be known [to a prelate of] your erudition, that this doctrine, which is aſſerted to be *deteſtable* in this oath, the ſame is *defended and contended for by moſt Catholic nations*, and *has been repeatedly followed in practice by the Holy See*," &c. And near the concluſion of his long letter he officially cenſures *the oath in its whole extent as unlawful, and in its nature void and null, and invalid, ſo that it can by no means bind and oblige the conſciences*" [of *Roman Catholics*, if orthodox.]

Here we ſee that the Nuncio *Ghilini* has truly and fairly ſtated the doctrine of the See of *Rome*, in ſeveral inſtances confirming the deciſions of the General Councils of *Conſtance*, *Sienna*, and *Trent*, in an official, confidential letter, never meant to have been divulged to the profane. The doctrine itſelf, therefore, is moſt unqueſtionable. What ſhall we ſay then to his late Holineſs, in a ſimilar official and confidential letter to the ſame dignitaries, for ſtating an *abſolute denial* of the doctrine ſo irrefragably eſtabliſhed? Or what ſhall we ſay to Doctor *Troy* for publiſhing it?—Did his Holineſs wiſh to furniſh the *Iriſh* prelates of his communion with a flimzy pretext for denying it, "as a *calumny*," becauſe the *imputed* doctrine "never was taught by the See of Rome" *ſo worded*?—in all the foregoing decrees and bulls, the obnoxious term being *hæreticis*, not *heterodoxis*, which is irrelevantly and ſuſpiciouſly ſubſtituted; for ſurely, if it be taken in the ſame ſenſe, the denial is *falſe*; if in a different ſenſe, *captious*. And what a mean opinion muſt Doctor *Troy* entertain of the capacities of *Proteſtant* divines, if he thought they could ſwallow ſuch an *untruth*, or ſuch an *equivocation*, attempted to be crammed down their throats in Latin and Engliſh?—Here is an embarraſſing *dilem-*

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onibus Catholicis; eandemque in praxi pluries ſecutum fuiſſe apoſtolicam ſedem.

Si ſupra memorata vera exiſtant—omni cum efficacia ac prudentia, *promptiora* ac *magis apta remedia* incunctanter afferat ſuus paſtoralis zelus, queis *ulterior progreſſus* tam perniciosæ et ſcandaloſæ *inordinationis* impediatur; revocetque ad *propria officia*, ut interim *datum ſcandalum reparent*, eos, qui jam *tale præſtitiſſent juramentum*: Quod cæteroquin, *quemadmodum in tota ſua extenſione eſt illicitum, ita natura ſua eſt irritum, ac nullum, nulliuſque valoris, ut minime conſcientias adſtringere et obligare poſſit.*

See the Letter at length, in the *Hibernia Dominicana*, *Supplem.* p. 925, or in Biſhop *Woodward's* Preſent State of the Church of Ireland, Append. II, p. 100.

ma, which I apprehend he will find of no eaſy ſolution, into which he moſt unguardedly plunged himſelf, by *zeal not according to knowledge.*

——— Nec deſiliis *imitator* in *arctum*;
Unde *pedem proferre* pudor vetet, aut [*pedem referre*] operis lex. HOR.

How much more open, honeſt, and conciliating, would it have been, both in his Holineſs and in Doctor *Troy*, not "*to kick againſt the pricks*," but to have candidly avowed and reprobated the doctrine of former times, as no longer tenable, from its wickedneſs and from its impolicy, in a *Proteſtant* country! a country which has too long ſmarted under its deleterious influence and ſanguinary effects. At all events, the doctrine of *not keeping faith with the heterodox* is here formally abjured, and alſo the *perſecuting clauſe* in the prelate's oath reſcinded. It remains for the ſame authority to repeal *all acts and decrees* of the foregoing councils againſt *hereſies* and *heretics*, becauſe *hereſy* in the Church of Rome is a term of the moſt indefinite and dangerous latitude, both to *Papiſts* and *Proteſtants*.—We are truly told in the Vindication, p. 180,—"*Hereſy*, for a *Papiſt*, means that act by which he ſets his *private notions* againſt the *ſanctioned* principles of his religion, and under this meaning *hereſy* may extend, from the extreme of *ſimplicity*, to the extreme of all *murderous* guilt; as in the caſe of *John Huſs*"—and of the Iriſh *heretics* burnt in a barn at *Scullabogue*, in 1798.

And this repeal on the part of the Pope, and formal diſavowal of the hitherto "*ſanctioned* principles of their religion, againſt *hereſies* and *heretics*," is imperiouſly required of the Roman Catholic body, not only by the ſoundeſt precautionary *policy*, but by the voice of *religion*.

The doctrine of *religious perſecution* for conſcience ſake is truly antiſcriptural and antichriſtian:

When thoſe "ſons of thunder," *James* and *John*, our Lord's favourite diſciples, in the overflowings of their zeal againſt their heretical and inhoſpitable *Samaritans*, wanted *to call down fire from heaven to conſume them*, our gracious Lord checked them with this mild rebuke; *Ye know not what manner of ſpirit ye are of: for the Son of man is not come to deſtroy men's lives, but to ſave them. And they went to another village*," to "*avoid them.*"—"*Hereby*, ſaid our Lord, *ſhall all men know that ye are my diſciples, if ye love one another.*" And the uniform language of the primitive Church for the three firſt centuries, was *Religionis non eſt cogere religionem*, "It is not the province of religion to compel religion"—*Nemini ad credendum vim inferre*, "to offer violence to none in order to make him believe." Even *Auguſtine* himſelf, that oracle of the Church of Rome, and one of the ſtrongeſt ſticklers for the *damnation of heretics*, yet deprecated their perſecution:—when the *Circumcellians* (not "the *Circumcellions* of loyalty," Vindic. p. 21) had committed outrages, and killed *Reſtitutus*, a Catholic preſbyter, he thus pathetically interceded with the Roman magiſtrates for their pardon: "Even for Chriſt's ſake reſtrain the ſword of juſtice from their blood!—Let us not forget his precepts for whoſe truth and name we ſuffer, *to love*

our enemies and to pray for them—Let *the enemies of the Church* live, and give them time to *repent*.—If reduced to the neceſſity of making an option, we would rather be killed by them, than require them to be executed by your judgments."

And the *impolicy* of religious perſecution, *in the preſent ſtate of the world*, is admirably argued, even in the firſt of all crimes,—high treaſon againſt the Supreme Majeſty of Heaven—by that profound ſtateſman and enlightened divine, Biſhop *Butler*, in a diſcourſe on the 30th of January.—*Sermons*, ſixth edit p. 363.

"If the principle of *puniſhing idolatry* were *now* admitted among the different *parties* in religion, the *weakeſt* in every place would run a great riſque of being convicted of it: or however, *hereſy* and *ſchiſm* would ſoon be found crimes of the ſame nature, and equally deſerving puniſhment. Thus, *the ſpirit of perſecution* would range without any ſtop or controul, but what would ariſe from its *want of power*.

"But OUR RELIGIOUS ESTABLISHMENT diſclaims all principles of this kind; and deſires, not to keep perſons in its communion, or gain proſelytes to it, by any other methods than the CHRISTIAN one of *argument* and *conviction*."

It is indeed only by "*the ſword of the ſpirit, which is* THE WORD OF GOD," that the divines of the CHURCH OF ENGLAND are required, when ordained prieſts, "to be ready with all faithful diligence, to baniſh and drive away all *erroneous* and *ſtrange doctrines*, contrary to God's word:—THE LORD (not the *civil magiſtrate*) being their helper." —This furniſhes more than a ſufficient anſwer to the plea for the capital puniſhment of *Atheiſts*, by way of precaution and prevention againſt their *perſecuting ſpirit*; urged in all the authority of capitals, Vind. p. 203.

But the charge of *perſecution* is eagerly retorted on the eſtabliſhed Church and ſtate; and we are told, that "the combinations againſt payment of *tythes* have coſt IRELAND about 3,000 perſons hanged, and 25,000 tranſported, on an average, within the laſt *ſixty* years." Vindic. p. 32, 175.

If this ſtatement be not exaggerated, what melancholy and diſgraceful evidence does it furniſh of the antipathy that prevails among the Papiſts of Ireland againſt the payment of tythes to the eſtabliſhed clergy, ever ſince the riſe of *White boyiſm!* The oſtenſible object of theſe Popiſh inſurgents, and their ſucceſſors, the *Right-boys*, *Defenders*, *United Iriſhmen*, &c. was the ſuppreſſion of the grievance of tythes; which, by a well planned ſyſtem of *terrorism*, by the cruelties inflicted on the perſons of tythe-farmers, tythe proctors, and tythe takers, and the midnight deſtruction of their houſes and property, as faithfully detailed by the Biſhop of Cloyne, Dr *Woodward*, in his ſeaſonable publication, in the year 1786, on the *preſent State of the Church of Ireland*, (which ran through nine editions, very ſhortly, and firſt contributed to open the eyes of the public) they had well nigh effected: but the abolition of tythes was only meant as a prelude to the abolition of rents, and the ſubverſion of the eſtabliſhed government, and ſeparation of Ireland from England, in co-operation with the views and

the arms of France. For it is a curious fact, that the *Whiteboys* firſt made their appearance in Munſter, and aſſumed that appellation in the year 1759, when the fleet of *Conflans* was expected to invade and land troops on the Southern coaſt of Ireland. But ſurely from the days of that prime agitator, father *Nicholas Sheehy*, who was executed at Clonmell, and repreſented by the knaves to the fools of his party as a martyr to the *Catholic* cauſe, the victims of public juſtice, how numerous ſoever, ſuffered not for their erroneous opinions, as *heretics*, *ſchiſmatics*, and *infidels*, but for their miſdemeanors, as *offenders*, *inſurgents*, and *rebels*.

It is invidiouſly and malignantly ſtated, that "the firſt and laſt and main argument for *the Church ſyſtem of gathering* is the naked point of *ſtatute law*"—that no where is "*Church authority* ſo highly ſupported by the hand of *temporal power* as in the eſtabliſhed Church of this kingdom." Vindic. p. 176, 182.

The former aſſertion, I will not diſpute; it is indeed "the firſt and laſt and main argument" with *Papiſts*: but the latter may well be queſtioned: for I will venture to aſſert, that nothing but a lively ſenſe of their own alarming and impending danger and deſtruction, nothing but the cogent argument of *proximus ardet*, when they ſaw the flames of their neighbours rapidly approaching their own houſes, rouſed or impelled the ſupine nobility, gentry, and adminiſtration of Ireland, to protect ſo far as they have done the property of the Church, and repair the loſſes of the clergy, by ſpecial acts of compoſition and indemnity. But this is inſufficient:—So *precarious* is the ſtate of the Church of Ireland at the preſent day, ſurrounded and aſſailed on all ſides by *Methodiſts* within, by *Papiſts* and *Diſſenters* without, that unleſs it be foſtered and encouraged by ſome more effectual ſupport than it has hitherto received from Government, unleſs ſome proviſion be made for a conſiderable augmentation of the number of *parochial* clergy in Ireland, which is altogether inadequate;—2436 pariſhes, formerly employing about 3000 clergy, ſecular and regular, at the introduction of the reformation in Ireland, having now dwindled on the part of the eſtabliſhment to 1120 benefices, and 1001 churches, employing about 1300 clergy of all ranks, rectors, vicars, and curates, in conſequence of the defalcation of clerical dues, by a gradual and ſyſtematic encroachment on the part of the laity, terminating in the unjuſt abolition of *tythe agiſtment*, the laſt diſgraceful act of an *Iriſh* provincial parliament, previous to the *Union* in 1800, which made it neceſſary for a livelihood to unite inſtead of dividing benefices, during theſe ſixty years paſt;—unleſs the ſuperior wiſdom and pious zeal of the *Imperial Parliament* ſhall increaſe the ſmall livings, and furniſh them with glebe houſes, ſo as to keep pace in ſome meaſure with the indulgences and immunities over-liberally granted to Papiſts and Diſſenters; the drooping *eſtabliſhed Church* of IRELAND will not long be able to ſupport the lukewarmneſs of its friends and the activity of its enemies; though undoubtedly the beſt entitled to ſuperior protection from the ſtate, upon the ſoundeſt principles of religion and policy, as being "*certainly the beſt ſuited to the conſtitution of the government*," according to *William* III's candid eulogy; and becauſe the clergy of the eſtabliſhed Church of Ireland

have been exemplary in their lovalty and patriotiſm, in the worſt of times; and have been diſtinguiſhed ſufferers in all the perſecutions, maſſacres, and rebellions in Ireland, from the Reformation down to the preſent day.

V. The laſt and moſt *unſociable*, is the tenet of *excluſive ſalvation*, in the Church of Rome, which is maintained in her creeds, and catechiſms, and controverſial publications.

1. It is thus ſtated in the *Profeſſion of Faith:*

"I. N. N. do at this preſent freely profeſs, and ſincerely hold, *this* true Catholic faith, *without which no one can be ſaved:* and I promiſe moſt conſtantly to retain and confeſs the ſame entire and inviolate, with God's aſſiſtance, to the end of my life."—N. B. *Prieſts* are further required "to take care that it be held, taught, and preached by their dependants, or thoſe committed to their care, in their proper functions."

It is uſual with Popiſh writers to compare this with the exordium and concluſion of the *Athanaſian* Creed, as parallel thereto: and as that creed is acknowledged by both Churches, Romiſh and Proteſtant, to be orthodox were they exactly alike, no diſſention could ariſe between the parties; but the creeds are not alike: for admitting that the ſubſtance of the *Athanaſian* Creed may be found in the *Nicene*, which forms the firſt branch of the *Profeſſion of Faith*, there are *twelve* ſupernumerary articles attached thereto by the Council of *Trent*, and Pope *Pius* IV; which we Proteſtants hold to be neither "*true*"—(neither "*read* in Holy Scripture, nor to be *proved* thereby, according to any certain warrants")—nor "*Catholic*"—(or conformable to the doctrine of the primitive Church):—ſuch, for inſtance, are the *Seven Sacraments*, the *Sacrifice of the Maſs*, and doctrine of *Tranſubſtantiation*, to be "*profeſſed*," equally with the *Nicene* Creed; and alſo the ceremonies and conſtitutions of the Church, "as delivered, defined, and declared by the ſacred canons and general councils, and particularly by the Holy Council of *Trent*," &c. All which are obviouſly included in the appropriate and comprehenſive article "*this:*"—"*this true Catholic Faith*," &c.; as by parity of conſtruction, at the end of the *Athanaſian* Creed, "*This is the Catholic Faith*," &c. is to be underſtood of all the foregoing articles thereof.

2. The ſame doctrine is taught in the *General Catechiſm:* Leſſ. x.

Q. "*Are all obliged to be of the true Church?*

A. Yes: *no one can be ſaved out of it.*" Acts ii [47]; Luke x [42]; John x [9]; Matt. xviii [11].

But it was gratuitouſly aſſumed, that "*the only true Church*" is the *Roman* Church excluſively; that ſhe is *the Holy Catholic Church*, ſpecified in the Apoſtles' Creed, and that there is not any other entitled to the name: and conſequently that *no one can be ſaved out of the Roman Church.* Compare leſſons x and xi.

3. To *the Grounds of the Catholic doctrine*, &c. are attached *Reaſons why a Roman Catholic cannot conform to the Proteſtant Religion*, of which the eleventh is this, printed in *italics:* "becauſe even in the judgment of Proteſtants, *we muſt be on the ſafer ſide.* They allow that our Church does not err in *fundamentals*, that ſhe is *a part* at leaſt of the Church of Chriſt; that we have ordinary *miſſion, ſucceſſion*, and *orders* from the

Apoſtles of Chriſt: they all allow that *there is ſalvation in our communion;* and conſequently that our Church wants nothing neceſſary to ſalvation:"

"We can allow them *nothing of it at all*, without doing wrong to truth and our own conſciences. We are convinced that they are guilty of a *fundamental* error in the article of the *Church*, which, if they had believed aright, they would never have pretended to *reform* her doctrine. We are convinced that they are *ſchiſmatics*, by ſeparating themſelves from the communion of the Church of Chriſt; and *heretics*, by diſſenting from her doctrine in many *ſubſtantial* articles: And, conſequently, that they have *no part* in the Church of Chriſt; *no* lawful *miſſion*, *no ſucceſſion* from the *Apoſtles*, *no authority* at all to *preach the word of God*, or *adminiſter the ſacraments*: In fine, *no ſhare in the promiſe of Chriſt's heavenly kingdom* (excepting the caſe of *invincible ignorance*,) from which the Scriptures, in ſo many places, exclude *heretics* and *ſchiſmatics*."

This trite, captious argument, ſo frequently urged (which it is "paſſing ſtrange" how the vindicator "never heard quoted by Papiſt to Proteſtant, nor read, he thinks, in *any* controverſial *Popiſh* book, ſaving the three caſes of *Perron*, *Tillotſon*, and *Paley*," p. 132) ſufficiently refutes his aſſertion, that "Proteſtants allow ſalvation to Romaniſts with reſtrictions as *great*, or *greater*, than Papiſts enumerate for Proteſtants," p. 135.

But I cannot paſs over, without the ſevereſt reprehenſion, his malignant miſrepreſentation of the eſtabliſhed Liturgy of the Church of England, in direct violation of his own rule, "to abſtain from *falſe teſtimony*, or *raſh exaggeration*, in matters of fact;" and which, indeed, is ſo extraordinary, that I ſhall give it at length in his own words:

"In *my common prayer book* I have the benefit of peruſing the whole book of Pſalms in metre, with proſe and verſe prayers; and I read *with ſatisfaction* a *Pythonic* ["Deviliſh"] addreſs to the HOLY GHOST, to be ſung before ſermon: Let them that will, put muſic to

"'O bleſſed ſpirit of truth, keep us
In peace and unity;
Keep us from *ſects* and *errors* all,
And from all *Papiſtry*.'

"Item, in the finale of a *ballad* done upon the *Lord's Prayer*:

"'O Lord, into temptation lead us not, when *the Fiend* doth rage,
To withſtand his invaſion give power and ſtrength to every age;
Arm and make ſtrong thy feeble hoſt—with * * * and the Holy Ghoſt,
——— ——— for the times be dangerous.'

"Which danger is *beautifully* ſet forth in this paragraph of *morning prayer*:

"'Contrarily confound *Satan* and *Antichriſt*, with all *hirelings*, whom thou haſt already caſt off into a *reprobate ſenſe*; that they may not by *ſects*, *ſchiſms*, *hereſies*, and *errors*, diſquiet thy little flock;'——

'and becauſe, O Lord, we be fallen into the latter days and *dangerous times*, when——*Satan*, by all means, ſeeks to quench the light of the Goſpel, we beſeech thee to maintain thy cauſe againſt thoſe ravening wolves, and ſtrengthen all thy ſervants whom they keep in priſon and bondage.'

"Item. Prayer by R. W. From *Turk* and *Pope*, &c.

"'The *yeoman's* unkindneſs has *fretted an old ſcar* that charity was haſtening to efface. For my part, I hold in utter contempt the Roman Catholic that will *explain away* the overt acts of *Proteſtant beneficence* from the *obſolete letter* of a *prayer book*.' Therefore, 'grace and peace upon all that invoke in every place the name of *our Lord* and *theirs*.'"—*Vindication*, p. 71, Note.

Such are the odious and deteſtable extracts which this equivocating prieſt, with affected pleaſantry the moſt *outrè* and revolting, would fain palm (after raking them out of the rubbiſh of ſome "obſolete" *puritanical* prayer books and ballads) upon the *Common Prayer Book of the Church of England!*—for ſurely, with *that* only, in the courſe of his argument, is contraſted, "the overt acts of *Proteſtant* beneficence,"—to participate which, he ſhews himſelf ſo utterly unworthy, by ſuch a falſe and malicious *libel* upon their Liturgy!—I will appeal to Lord *Fingal*, the unſuſpecting and credulous advocate of the Popiſh clergy—I will appeal to every liberal minded and enlightened Roman Catholic among the Iriſh *laity*, who have taſted, and who have acknowledged theſe overt acts—I will appeal to the *general committee* who framed *the declaration of the Catholics of Ireland* in 1792—nay, to *all* who have ſhared "the overt acts of Proteſtant beneficence," in the repeal of the *penal laws*, in the grant of the *elective franchiſe*, in the erection and endowment of the College of *Maynooth*, for the education of Iriſh prieſts, &c. &c. whether ſuch virulence of defamation does not tend "to *diſturb* and *weaken* the eſtabliſhment of the *Proteſtant religion*, and therewith, *the Proteſtant government* in this country:" which, in that declaration, they "*diſclaim*, *diſavow*, and *ſolemnly abjure*, any intention of ſubverting."—How indiſcreet then is it in Doctor *Troy* and his confederates, by their unſeaſonable and fruitleſs attempts to vindicate what is indefenſible, to provoke recrimination; to excite ſuſpicions of the ſincerity of that declaration, which they ſigned, by broaching opinions inconſiſtent therewith; and by *fretting an old ſcar* (which recent rebellions had cauſed to bleed afreſh); to check, if not to withdraw, the current of *parliamentary bounty*, which has flowed in ſo full a ſtream towards them, ever ſince the acceſſion of the preſent moſt gracious and indulgent Prince that ever ſwayed the Britiſh ſceptre.

How widely different from ſuch abominable, ſuppoſititious extracts are theſe, furniſhed by our truly evangelical and all-embracing liturgy, which does not abſurdly arrogate to the *Church of England* the title of *Catholic*; but in its *morning prayer* extends the phraſe "to *all* who profeſs and call themſelves *Chriſtians*," both good and bad, Matt. xxii, 10, conſtituting all together "*the church militant* here upon earth;" and devoutly prays, "that they may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life," Epheſ. iv, 3, Rom. xii, 18; which, in its *Litany*, prays,

"that it may pleaſe God to rule and govern his *holy church univerſal* in the right way," John x, 16, and that "he would deliver us (Proteſtants) from all *falſe doctrine, hereſy*, and *ſchiſm*," in the Church; "and from all *ſedition, privy conſpiracy*, and *rebellion*," in the ſtate; which are ſo often linked and united together, Gal. v, 20, 2 Pet. ii, 10—19, Jud. 16—19. And in the *Good Friday* Collects, it petitions Heaven for "mercy upon all *Jews, Turks, heretics*, and *infidels*—that they may be *ſaved* among the remnant of the *true Iſraelites*, and be made one fold under one ſhepherd, Jeſus Chriſt, our Lord;" in marked oppoſition to the *Romiſh Liturgy*, according to which, on *Maundy Thurſday* (the eve of *Good Friday*), at Rome, *all heretics* are excommunicated, anathematized, and condemned, by the Pope, to the flames of hell!

But though we grant, with the judicious *Hooker*, that the Church of Rome is a *part* of the *Chriſtian* or *Catholic* Church, we deny that ſhe is ſound throughout:—we contend, that in addition to "*the gold* and *ſilver*" of the *Apoſtolic* and *Nicene* creeds, which we hold in common, and to "*the precious ſtones*" which form the baſis of Chriſtianity, the leading and profitable doctrines of the *atonement* and *mediation* of CHRIST, &c. ſhe has built upon the ROCK CHRIST, (and other foundation can no church lay) "*wood, hay, ſtubble*;" ſhe has ſuperadded the fictions of tradition, and all thoſe peculiar "commandments of the Church," all thoſe ſupernumerary and redundant articles of *faith* and *opinion*, contained in the *Creed of Pius* IV, the preſent orthodox ſtandard of the Romiſh religion.

Notwithſtanding theſe, we do not deny the *poſſibility* of ſalvation in their church; becauſe the ſame Apoſtle, whoſe beautiful imagery I have borowed, expreſsly allows it, while he ſtates its *difficulty* and *hazard*:

"If any man's work [of *gold, ſilver*, and *precious ſtones*,] abide, which he hath built thereupon, he ſhall receive a reward [in the day of trial]; but if any man's work [of *hay, ſtraw, ſtubble*.] be burnt, he ſhall ſuffer loſs; but he himſelf ſhall be *ſaved*, yet ſo *as by fire*." 1 Cor. iii, 11—15.—— This laſt phraſe ſignifies not *purgatory*, but *fiery trial*, or rigorous proof; as in *Cicero—Quo ex judicio*, velut ex incendio, *nudus effugit*, "from which trial, *as from fire*, he eſcaped naked."

We do not however allow *equal* ſalvation to them as to the followers of a purer Church; "*making a difference*," recommended by another Apoſtle, in a parallel paſſage to the foregoing, Jude 22; a difference warranted by the Goſpel, between "a *prophet*'s reward, a *righteous* man's reward, and *not loſing* a reward," Matt. x, 41—42; Matt. v, 19—20, to be adminiſtered in different degrees, according to different "talents," or diſpenſations, Matt. xxv, 15, either at the *firſt reſurrection*, or *reſurrection of the juſt*; or elſe, at the *ſecond*, or *general reſurrection* of all mankind, at the final conſummation of all things. Compare Luke xiv, 14; Matt. xix, 28; John v, 25—29; 1 Cor. xv, 23—24; Rev. xx, 4—14; Matt. xxv, 31—46; where this momentous diſtinction of the two reſurrections is clearly taught; according to the doctrine alſo of the primitive Fathers, *Juſtin Martyr, Tertullian, Origen*, &c.

Indeed the flimzy argument of the *comparative* ſafety of the two ſects may be thus fairly retorted:

We Proteſtants believe *as much* as is ſufficient for ſalvation, if duly obſerved, even by the acknowledgment of Catholics themſelves; who require *no more* than the belief of *the Apoſtles'* creed, from adult proſelytes baptized into their church: all therefore that can be fairly objected to us, is that we do not believe *ſo much* as they profeſs; they are therefore *ſafe* in conforming to the Church of England: But if the ſupernumerary articles of Romiſh faith be either unſcriptural, ſuperſtitious, idolatrous, or immoral, it is *hazardous* for a Proteſtant to conform to the Church of Rome.

And if *hereſy* and *ſchiſm* be crimes, they may with more juſtice be retorted on the Church of Rome, for ſeparating in ſeveral *fundamental* articles from the doctrine and communion of the *primitive church;* and, above all, in giving the preference to *faith* above *charity*, ſo as to ſacrifice all *charity* to zeal for their *faith*, in direct oppoſition to their inſpired founders and infallible teachers, *Peter* and *Paul;* of whom, the former, exhorts, in his truly Catholic epiſtles, "*above all things, have fervent charity among yourſelves, for charity ſhall cover a multitude of ſins,*" both of omiſſion and of commiſſion; 1 Pet. iv, 8. Compare Matt. xxv, 34—40; Rom. iv, 8; Jam. iii, 2; v, 20. This is that genuine *Catholic* charity, or univerſal benevolence, ſo well defined in the *General Catechiſm*, lect. xiv, and quoted by Doctor *Troy*.—"A *divine virtue*, by which we *love God above all*, for his own ſake, and *our neighbours as ourſelves*, for his ſake," (1 John, iii, 17.) So widely different from that contracted *Romiſh* charity, defined in the tenth lecture; and the latter Apoſtle rates it higheſt in the ſcale of Chriſtian virtues: "And now remaineth *faith, hope, charity, theſe three;* but *the greateſt of theſe is charity*,"—that all-embracing, "and ever-during" *charity* which he has ſo admirably deſcribed, 1 Cor. chap. xiii. Whence in the true ſpirit of the *Goſpel of peace*, our evangelical *Liturgy*, in the *Quinquageſima* collect, devoutly prays, that "GOD would ſend his Holy Ghoſt, and pour into our hearts that *moſt excellent gift of charity*, the very bond of peace and of all virtues, without which all our doings are nothing worth, and without which, whoſoever liveth is counted *dead* before him."

And St. *Paul*, the chief founder of the Church of Rome, warns it particularly, and as it were prophetically, againſt that firſt "mortal and deadly" ſin of *pride*, which ſhe inherited from pagan imperial *Rome*, the miſtreſs of the world: "*Be not high minded, but fear:*" adding, that "*if they continued not in the goodneſs of God, they alſo ſhould be cut off*," by his ſeverity, like the apoſtate *Jewiſh* Church, Rom xi, 20—22.

And ſurely there is a moſt *ominous* reſemblance between them, in ſeveral particulars:

1. The *Jewiſh* Church boaſted, that ſhe was the *ſpouſe*, Jer. ii, 2. "*We are not born of fornication*," ſaid the unbelieving Jews, "*we have one Father, even* GOD," John viii, 41. And the *Romiſh* claims to be the *myſtical ſpouſe* of *Chriſt*, Epheſ v, 32. But the degenerate *Jewiſh* is ſtyled in Scripture, an *adultereſs*, Jer iii, 1, Ezek. xxiii, 37, Matt. xii, 39, &c.; and the degenerate *Romiſh*, a *myſtical harlot*, Rev. xvii, 1—18, in conſequence of adopting the *pagan* idolatries and abomina-

tions, and heterogeneouſly blending them with the pure doctrines of the Goſpel.

2. The *Jewiſh* Church "*tranſgreſſed the commandments of God by their traditions*,"—"*teaching for doctrines the commandments of men*," Mark vii, 7—9. In the *Romiſh*, *the commandments of God and of Chriſt* are frequently ſuperſeded by *the commandments of the Church*.

3. The *Jewiſh* doctors claimed the *infallible* interpretation of Scripture, and they excommunicated and anathematized, and denied ſalvation to *heretics* and *ſchiſmatics*:—"This multitude, which *know not the law*, are *accurſed*;" John vii, 49. "Except ye be *circumciſed* according to the manner of Moſes, *ye cannot be ſaved*;" Acts xv, 1. "*Thou* waſt altogether *born in ſin*, and doſt *thou teach us*? And they *caſt him out*;" John ix, 37. "Thou art a *Samaritan*, and haſt a *Devil*;" John viii, 48. "And ſome of the *Phariſees* ſaid, are *we blind alſo*?—Jesus ſaid unto them, *If ye were blind*, ye would not have ſin; but now ye ſay, *We ſee*: therefore your ſin remaineth;" John ix, 41.

The note on this text in the laſt Dublin edition of the *Rheims'* tranſlation of the New Teſtament, 1803, is truly excellent:—"If you were *invincibly ignorant*, and had neither read the Scriptures, nor ſeen my miracles, you would not be guilty of the *ſin of infidelity*; but now, as you *boaſt of your knowledge of the Scriptures*, you are *inexcuſable*."

4. The grand fundamental error of the Church of Rome, a ſuppoſed *real* and *continual ſacrifice*, an *altar*, and *ſacrificing prieſts*, was evidently adopted from the Jewiſh Church, when, upon its ſuppreſſion, the Romiſh aſſumed her privileges in right of ſucceſſion. And ſurely *Paul's* Epiſtle to the Hebrews, unwittingly adopted as canonical by the Church of Rome, is not more powerfully levelled againſt the *Jewiſh* ſacrifices and ritual, than againſt the *Romiſh*.

That wondrous and tremendous ſyſtem of ſpiritual deſpotiſm and eccleſiaſtical domination, gradually raiſed and erected by the perſevering craft and ſubtilty of the See of Rome, in the darker ages of the church, is now well nigh "*fallen*," like *Lucifer*, "and *cut down to the ground*, *which did weaken the nations*" of Europe, Iſa. xiv, 2; Rev. xviii, 2—3. And its final diſſolution may ſoon reaſonably be expected from the awful "*judgments now abroad throughout the earth*," fulfilling prophecy; and eſpecially from the approaching termination of the diſaſtrous period, foretold by the Scripture of Truth to comprize the deſolations of the *Jewiſh* and the perſecutions of the *Chriſtian* churches, during the dominion of the *Papal*, *Mahometan*, and *infidel* Antichriſt, during "*a time*, *times*, and *half a time*," (or three years and a half,) or 42 months, or 1260 prophetic days, or years, Dan. vii, 25; xii, 7; Rev. xi, 2—3; xii, 14; xiii, 5. Which period of 1260 years, counted from the eſtabliſhment of the *Gregorian* Liturgy in the Weſt, and the riſe of *Iſlamiſm* in the Eaſt, about the ſame time, A. D. 620, we may expect to expire about A. D. 1880, with the ſecond coming of Christ, to *reform* his Church. See this point maintained in a ſeries of *Sacred Criticiſm*, by *Inſpector*, in the *Orthodox Churchman's Magazine*.

However, to ſupport the drooping ſpirits of the ſuffering *ſaints* and *faithful witneſſes* of the *church militant* throughout the world, its ſtrange

and miraculous revival and reſurrection, after a ſhort extinction, is promiſed, Daniel xii, 1—4; Rev. xi, 7—12. And the *Reformed* Churches may derive much conſolation from *Daniel*'s prophecies of certain ſeaſons of *purification* and *bleſſedneſs* to the ſaints at the expiration of 1290 days and 1335 days. Dan. xii, 10—12.

"Many ſhall be purified and made white, and proved [by ſufferings]; but *the wicked* ſhall do wickedly: and *all the wicked* ſhall not underſtand, but *the wiſe* ſhall underſtand.

"And from the time that the *daily ſacrifice* ſhall be removed, and *the abomination of deſolation* ſet up, there ſhall be a *thouſand two hundred and ninety days*. Bleſſed is he that waiteth and reacheth to *the thouſand three hundred and thirty-five days*."

Theſe myſterious paſſages of *Daniel* ſeem to intimate, that the *wiſe* and *good* every where ſhall be purified and perfected by a courſe of tribulations and ſufferings, and that they ſhall gradually be enabled to have a right underſtanding of the myſteries of God's providence revealed in the *Scripture of Truth*: whereas the *fooliſh* and *wicked* ſhall be infatuated; they ſhall neither leave off their evil ways, nor underſtand that the predicted *end of theſe things is death*. And from the time of "the removal of the *daily ſacrifice*," and ſetting up the "*abomination of deſolation*," (as interpreted by OUR LORD himſelf of the deſtruction of the Temple of Jeruſalem by the *Romans*, Matt. xxiv, 15), A. D. 70, to this auſpicious æra of rightly underſtanding the SCRIPTURE OF TRUTH, ſhall be 1290 days; commencing A. D. 1360, [= A. D. 70 + 1290,] the preciſe year in which the illuſtrious *Wickliffe* firſt began to preach againſt the *Papal* Antichriſt in ENGLAND, as proved in the firſt Letter, by the authorities of *Bale*, *Wharton*, &c.—And at the end of the 1335 days, A. D. 1405 [= A. D. 70 + 1335], His diſciple, the "*bleſſed*" martyr, *Huſs*, followed his example in GERMANY. Such a coincidence of dates and circumſtances is truly remarkable: *It is the Lord's doing, and it is marvellous in our eyes!*

Theſe interpretations of Daniel's 1290 and 1335 days are by no means novel. So early as the year A. D. 1390, the former number was thus applied by a ſagacious and learned Engliſhman, *Walter Brute*, the contemporary of *Wickliffe*, in a treatiſe of *the Revelation of Antichriſt in Britain*, in the following very remarkable paſſage, cited by *Fox* in his *Monuments*, for the year 1391, under *Richard* II, vol. i, p. 441.

"Yet is ſhe [the Church of *Rome*] ignorant, that, within a little while, ſhall come the days of her deſtruction ——— by the teſtimony of the Apocalypſe, chap. xvii. Becauſe that from the time *the continual ſacrifice was taken away*, and *the abomination of deſolation placed*, there be paſſed 1290 days according to *Daniel*: And the Chronicles added, do agree to the ſame," [A. D. 70 + 1290 = A. D. 1360]. Indeed, from this, and other paſſages of his work, cited by *Fox*, *Walter Brute* appears to have been a man ſuperior to the dark age in which he lived, and to have entertained ſurpriſingly juſt and luminous notions of the principal prophecies relative to Popery.

This interpretation of the 1290 days was afterwards adopted, and the 1335 days further applied to the commencement of *Huſs*'s preach-

ing, by A. S., the author of *Sacra Heptades*, [or a Treatiſe on *Daniel's* 70 Weeks,] cited by the learned *Whiſton*, in his *Treatiſe on the Revelation*, in 1706, p. 240.

"If we take *Daniel's* æra, that is *the ceaſing of the daily ſacrifice*, by the deſtruction of the Temple, which was in the year of our Lord 70, and add unto that number 1290, limited by the ſame prophet, it cometh to the year of our Lord 1360: About which time, the excellent *John Wicklieve* in *England*, (and ſhortly after, *Johannes de Rupeſceſſa* in *France*, whoſe labours on the *Apocalypſe* are ſaid to be extant,) prophecied, or rather declared, many prophecies of the Apocalypſe, concerning *Antichriſt*."

"Beſides that number of 1290, the number of 1335, to which the prophet *Daniel* gives a '*bleſſing*,' is alſo fulfilled: For, account that from the deſolation of the Temple, and *ceaſing of the daily ſacrifice*, which happened about the ſame year of our Lord 70; add, I ſay, to that 70, the number of 1335, and it cometh fully to the year of our Lord 1405.—Soon after which time was aſſembled the great Councell of *Conſtance*.—In the ſame councell, the Godly Bohemians, *Johannes Huſs* and *Hieronymus Pragenſis*, openly proteſted againſt the Pope; ſaying, that if he did not follow Chriſt in his life, he was not CHRIST'S *vicar*."

Theſe luminous interpretations of our early Proteſtant divines derive additional force and authority from the *Apocalypſe*; for as we owe to the viſions of *John* the true interpretation of *Daniel's* myſterious "*time, times, and half a time*," as denoting "1260 *days*" or years of perſecution and ſuffering to the church militant, from the *Papal*, *Mahometan*, and *infidel* Antichriſt, (obſerved before); ſo to his ſubſequent viſions we are indebted, not only for an Apocalyptic prediction of the preaching of *Wickliffe* and of *Huſs*, the illuſtrious harbingers of the REFORMATION, but alſo of *Luther*, the father of the Reformation; in that remarkable viſion of the *three warning angels*, following each other in ſucceſſion.

The firſt angel is thus deſcribed, Rev. xiv, 6—7:

"And I ſaw another angel flying in mid-heaven, having the *everlaſting Goſpel* to preach to the dwellers upon the earth, even every nation, and tribe, and tongue, and people; ſaying with a loud voice, *Fear ye God, and give him glory, for the hour of his judgment is come; and worſhip him who made the heaven, and the earth, and ſea, and water ſprings.*"

This angel (who with his ſucceſſors is plainly repreſented as *different* from thoſe of the heavenly choir, who ſung "*the new ſong*" of the Lamb, Rev. xiv, 3; and vii, 11) excellently repreſents the illuſtrious *Wickliffe*, who by his vernacular tranſlation of the Bible, firſt made, as it were, a *re-publication* of the *primitive Goſpel*, which heretofore had been locked up or "*ſealed*," from the vulgar of every nation, in the learned languages, and prohibited to the laity by the ſpiritual tyranny of the See of Rome, wiſhing to rivet her chains by means of the ignorance of her votaries. This harbinger of the Reformation warned the nations of the earth againſt "*worſhipping the creature inſtead of the Creator*," according to the reigning ſuperſtitions and idolatries of *Romiſh* faith.

By a uſual anticipation in Scripture, God's impending "*judgments*" are denounced, as already "*come.*" See John xii, 31.

The ſecond angel is thus deſcribed, verſ. 8.—"And another angel followed, ſaying, *Babylon is fallen, is fallen, that great city!* becauſe *ſhe hath made all the nations drink of the wine of the poiſon of her fornication.*"

This ſecond angel with equal propriety repreſents *Huſs*, the diſciple and follower of *Wickliffe*, who preached ſtill more plainly and explicitly againſt the errors and corruptions of the Church of *Rome;* and foretold her doom, under the title of the myſtical *Babylon*, that *mother of harlots*, or parent of ſuperſtition and idolatry, in the Weſt, as *Babylon* had been in the Eaſt, from the days of *Nimrod*, Gen. x, 9—10; and xi, 1—9, whoſe fall he anticipates in the language of *Iſaiah*'s watchman: "*Babylon is fallen, is fallen!* and all the *graven images* of her gods he hath broken to the ground," Iſa. xx, 9. A prophecy afterwards fulfilled by *Cyrus*, Dan. v, 30—31.

The laſt angel is thus deſcribed, verſ. 9—11. "And a third angel followed them, ſaying with a loud voice, *If any worſhip the wild beaſt and his image, and receive a mark upon his forehead or upon his hand, the ſame ſhall drink of the wine of the wrath of God, poured out, unmixt, into the cup of his indignation; and he ſhall be tormented with fire and brimſtone before the holy angels and before the Lamb.*

"And the ſmoke of their torment aſcendeth up for ever and ever: And they have no reſt day nor night, who worſhip the beaſt and his image, and whoſoever receiveth the mark of his name."

This laſt angel alſo is critically the repreſentative of *Luther*, who in the ſucceeding century, A. D. 1517, followed *Wickliffe* and *Huſs;* and by his bold, undaunted, perſevering ſpirit, and by proclaiming "the terrors of the Lord," or the more awful denunciations of God's temporal and eternal vengeance againſt the votaries of *the wild beaſt* and *his image* (aptly denoting the *Papal* and *infidel* Antichriſt,) began that auſpicious work of *general Reformation*, for which his predeceſſors prepared the way.

For though it muſt be acknowledged that *Wickliffe* and *Huſs* inveighed with great boldneſs and ability againſt the leadiug errors and corruptions of the Church of Rome, yet their premature efforts and partial lights were inſufficient to diſpel the thick darkneſs that then overſpread Chriſtendom. Their preaching was local, and the reception of their doctrines limited in a great meaſure to their own countries. But in the riper age of *Luther*, many powerful cauſes contributed to propagate his doctrines ſpeedily and extenſively, which either did not exiſt before, or did not combine their full force: Such were, 1. The notorious vices, the overgrown wealth, and the enormous power and privileges of the clergy, calling aloud for reform and retrenchment; 2. The oppreſſive rigour of the ſpiritual tyranny exerciſed by the See of Rome and her partizans, under which all Europe impatiently groaned; 3. The publication of *Luther*'s German tranſlation of the Bible, which ſpread with inconceivable rapidity throughout the Continent, and laid the axe to the root of the Romiſh ſuperſtitions, idolatries, and perſecutions; 4. The invention of the *art of printing*, ſome time before, which greatly

facilitated the circulation of the writings of *Luther*, and his aſſociates, *Zuingle*, *Calvin*, *Beza*, &c. throughout the weſtern world, from the higheſt to the loweſt of the people; 5. The *revival of letters*, and the eager ſtudy of the *Greek* and *Roman* claſſic authors, introducing a curious ſpirit of free enquiry into the genuine foundations of religion and morality; 6. The critical ſtudy of the original Scriptures, inſtead of the Latin Vulgate; and, 7. More eſpecially, of the Apocalyptic prophecies of *Daniel* and *John*, foretelling the blaſphemies, idolatries, perſecutions, and downfall of the *Papal* Antichriſt. See *Robertſon*'s maſterly account of the *Riſe and Progreſs* of *the Reformation*, in his Hiſtory of *Charles* V, vol. II, p. 78—121, which, if republiſhed ſeparately, would form a valuable hiſtorical compendium of *the grounds of Proteſtantiſm*, or of the cauſes that contributed to the receſſion of our forefathers from the errors and corruptions of the Church of Rome, into which the preſent generation is in no ſmall danger of relapſing, from the unwearied and perſevering efforts of the partizans of Popery to varniſh and diſguiſe its tenets, and to make proſelytes, and to eſtabliſh their faith; encouraged as they are by "the *impious indifference* of ſome to all religion; by the *guilty ſupineneſs* of others who ought to know better things; and, in many, perhaps, by a *judicial infatuation*, that *they might believe a lie, becauſe they have not attended to the truth, but had pleaſure in unrighteouſneſs.*"—2 Theſſ. ii, 11—12.—*Whitaker on the Revelation*, p. 351.

The foregoing *Scriptural* and *Hiſtorical* characters of the illuſtrious harbingers of the REFORMATION, will, I truſt, contribute "*to muzzle the ignorance of their ſenſeleſs*" defamers, and to ſet them in their true and genuine light. *Wickliffe* and *Huſs* were "lovely in their lives, in their deaths they were not divided," if that pious wiſh of *Huſs* be realized, which he nobly avowed, when urged againſt him at his iniquitous trial:

"*Let my ſoul be with John Wickliffe!*"

And if that encouraging "voice from Heaven" be true—"*Bleſſed are the dead which die in the* LORD: *even ſo ſaith* THE SPIRIT, *that they may reſt from their labours,*"—"*where the wicked ceaſe from troubling, and where the weary be at reſt!*"—not in *Purgatory*, but in *Paradiſe*.—Luke xxiii, 43.

And I will cloſe this deciſive vindication of their characters throughout with a ſolemn warning to all their calumniators, in the words of the ſage *Gamaliel* to the perſecutors of the Apoſtles:

"*And now, therefore, I ſay unto you, refrain from theſe men, and let them alone:——leſt haply ye be found even to fight againſt* GOD."

CRITO.

THE LAW OF LIBELS.

TO THE EDITOR.

Sir,

"Honeſty is the beſt policy."

A PHILANTHROPIC obſerver is induced to ſubmit, with the moſt profound deference, that he humbly preſumes it would moſt eſſentially contribute to the benefit of the community, if the laws of England were to be minutely reviſed, ſimplified, moderniſed, and excluſively adapted to the exigencies, emergencies, and contingencies of the exiſting times. In particular, if wilful perjury, a moſt direful crime, were to be deemed not only an infamous, but alſo a capital offence; if the jeſuitical doctrine of truth being an aggravation of a libel were to be radically annihilated, as being not only repugnant to reaſon and common ſenſe, but alſo as affording a ſcreen to conceal fraud, perfidy, and treachery; and even if witneſſes or parties concerned were to be protected from being inſulted and defamed in court by garrulous, ſcurrilous, licentious practitioners; and for the evident purpoſe that ſuch laws may be fully comprehended, without equivocation, by every individual whom they are calculated to govern, as the Engliſh language is perfectly explicit, ſignificant, and expreſſive, all pedantic terms whatever in foreign languages are neceſſarily required to be exploded, and all artificial prolixity, tautology, procraſtination, with intereſted and injurious views, ought, it is conceived, to be interdicted; as alſo all inadvertent informalities in legal proceedings ought, it is imagined, to be precluded from being inſidiouſly availed of: by this ſalutary means, not only the ignorant, but alſo even the intelligent, would in a great meaſure be reſcued from becoming a prey to the illiberal, at leaſt, limbs of the law, who, by duplicity and venality, enrich themſelves, in too many inſtances, by involving, after painful ſuſpenſe, their credulous clients, and their innocent families, in ultimate ruin and miſery.

A FRIEND TO JUSTICE.

November 16th, 1807.

VERSES ON EDUCATION.

WRITTEN BY DESIRE OF THE RIGHT HONOURABLE THE COUNTESS OF KELLY.

RUDE is the marble, in the block,
Taught by the artiſt's hand to ſhine,
Incruſted with its native rock,
The fineſt diamond in the mine.

Rude, till illum'd by wiſdom's rays,
By culture poliſh'd, form'd, refin'd,
To emulate the noontide blaze,
That nobler gem,—th' immortal mind.

"The parallel," you own, "may hold
With genius of the higheſt order;
But, elſe, a metaphor ſo bold
Too much on the burleſque would border."

Admitted—Is th' untutor'd mind
Enlighten'd by the leſſons taught her,
Some more, ſome leſs, acute we find;
Some brilliants of the fineſt water.

Theſe will reward the teacher's pains;
But thoſe too much allied to clay—
In other words, with muddy brains—
Will never emulate the day.

Be wiſe;—but that falſe wiſdom fly,
The bane of truth and common ſenſe;
Specious deluſive ſophiſtry,
As you would fly a peſtilence.

That wiſdom only claims our love
Which can from ſin and error ſave;
Which guides us to the realms above,
And ſmooths our paſſage to the grave.

WILLIAM ROBB.

St. Andrew's,
Nov. 16th, 1807.

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